# THE WHOLE DUTY OF MAN,

Laid down
In a Plain and Familiar Way, for the Use of All, but especially the *Meanest Reader*:

*Divided into XVII. Chapters;*

One whereof being read every Lord's Day, the Whole may be Read over Thrice in the Year.

*Necessary for all Families.*

WITH
PRIVATE DEVOTIONS
For several OCCASIONS.

*London*, Printed for *T. Garthwait* in little St. *Bartholomew*, neer *Smithfield*.

Mr. *Garthwait*,

YOu needed not any Interceſſion to recommend this Task to me, which brought its Invitations and Reward with it. I very willingly read over all the ſheets, both of the *Diſcourſe*, and the *Devotions* annext, and find great cauſe to bleſs God for both, not diſcerning vvhat is vvanting in any part of either, to render it, vvith Gods bleſſing, moſt ſufficient, and proper to the great End deſigned, the Spiritual ſupplies and advantages of all thoſe that ſhall be exerciſed therein. The ſubject matter of it, is indeed, what the Title undertakes, *The Whole Duty of Man*, ſet down in all the Branches, with thoſe advantages of Brevity and Partitions, to invite, and ſupport, & engage the Reader, *That* Condeſcenſion to the meaneſt capacities, but with all, *That* weight of ſpiritual arguments, where-

in the beſt Proficients will be glad to be aſſiſted, that it ſeems to me equally fitted for both ſorts of Readers, which ſhall bring with them a ſincere deſire of their own, either preſent or future advantages. The *Devotion-part*, in the Concluſion, is no way inferior, being a ſeaſonable aid to every mans Infirmities, and hath extended it ſelf very particularly to all our principal concernments; The *Introduction* hath ſupplied the place of a *Preface*, w^ch^ you ſeem to deſire from me, and leaves me no more to add, but my *Prayers* to *God*,

" That the Author which hath taken
" care to convey ſo liberal an Alms to
" the *Corban*, ſo *ſecretly*, may not miſs to
" be rewarded *openly* with the viſible po-
" wer, and hand of his work, on the
" hearts of the whole Nation, which
" was never in more need of ſuch ſup-
" plies, as are here alluded. That his
" Sufficient Grace will bleſs the ſeed
" ſown, and give an abundant encreaſe,
is the humbleſt requeſt of

*Your affectionate Friend,*

March 7. 1657. H. HAMMOND.

A

# PREFACE

To the enſuing

# *TREATISE,*

Shewing

The Neceſſity of Caring for the Soul.

Sect. 1. *THE only intent of this enſuing* Treatiſe, *is to be a ſhort and* Plain Direction to the very meaneſt Readers, *to behave themſelves ſo in this world, that they may be happy for ever in the next. But becauſe 'tis in vain to tell men their Duty, till they be perſwaded of the neceſſity of performing it, I ſhall, before I proceed to the* Particulars *required of every Chriſtian, endeavour to win them to the* Practiſe *of one* general *Duty* preparatory *to all the reſt; and that is, the Conſideration, and* CARE *of their own* SOULS, *without which they will never think themſelves much concern'd in the other.*

2. MAN, *we know, is made up of two*

*parts, a* BODY *and a* SOUL: *The Body, only the husk or ſhell of the Soul, a lump of fleſh, ſubject to many Diſeaſes and pains while it lives, and at laſt to* Death *it ſelf; and then, 'tis ſo far from being valued, that 'tis not to be endured above ground, but layed to rot in the earth. Yet, to this viler part of us we perform a great deal of Care; all the labour and toil we are at, is to maintain that. But the more precious part, the* Soul, *is little thought of, no care taken how it fares, but as if it were a thing that nothing concern'd us, is left quite neglected, never conſider'd by us.*

3. *This* Careleſneſs *of the* Soul *is the root of all the ſin we commit, and therefore, whoſoever intends to ſet upon a Chriſtian courſe, muſt in the firſt place amend that. To the doing whereof, there needs no deep learning, or extraordinary parts; the ſimpleſt man living (that is not a* natural fool) *hath underſtanding enough for it, if he will but act in this by the ſame* rules *of common* Reaſon, *whereby he proceeds in his worldly buſineſs. I will therefore now briefly ſet down ſome of thoſe* Motives, *which uſe to ſtir up our Care of any outward thing, and then apply them to the Soul.*

4. *There be* FOUR *things eſpecially, which uſe to awake our care; the* firſt, *is the* Worth *of the thing, the* ſecond, *the* Uſefulneſs

*of*

*of it to us, when we cannot part with it without great damage and miſchief. the* Third, *the great* Danger *of it, and the* Fourth, *the* Likelihood *that our cares will not be in vain, but that it will preſerve the thing cared for.*

The worth of the Soul.

5. *For the Firſt, we know our care of any worldly thing is anſwerable to the* Worth *of it; what is of greateſt Price, we are moſt watchful to preſerve, and moſt fearful to loſe; no man locks up* dung *in his cheſt, but his money, or what he counts precious, he doth. Now, in this reſpect the Soul deſerves more care, then all the things in the world beſides, for 'tis infinitely more worth; firſt, in that it is made after the* Image *of God, it was God that* breathed into man this breath of life, *Gen.* 2. 7. *Now, God being of the greateſt Excellency and Worth, the more any thing is like him, the more it is to be valued. But 'tis ſure, that no Creature upon the earth is at all like* God, *but the Soul of man, and therefore nothing ought to have ſo much of our care.* Secondly, *the* Soul *never* Dies. *We uſe to prize things according to their* Durableneſs: *what is moſt Laſting is moſt Worth. Now, the Soul is a thing that will laſt for ever: when Wealth, Beauty, Strength, nay, our very bodies themſelves fade away, the Soul ſtill continues. Therefore in that reſpect,*

*alſo the Soul is of the greateſt Worth; and then What ſtrange madneſs is it for us to neglect them as we do? We can ſpend Days, and Weeks, and Moneths, and Years, nay, our whole Lives, in hunting after a little Wealth of this world, which is of no durance or continuance, and in the mean time let this great durable treaſure, our* Souls, *be ſtollen from us by the* Devil.

The miſery of loſing the Soul.

6. *A ſecond* Motive *to our care of any thing, is the* USEFULNES *of it to us, or the great Miſchief we ſhall have by the* loſs *of it. Common reaſon teaches us this in all things of this life. If our Haires fall, we do not much regard, becauſe we can be well enough without them: But if we are in danger to loſe our Eyes or Limbs, we think all the care we can take little enough to prevent it, becauſe we know it will be a great miſery. But certainly there is no Miſery to be compared to that miſery that follows the Loſs of the Soul. 'Tis true, we cannot Loſe our Souls, in one ſenſe, that is, ſo loſe them, that they ſhall ceaſe to Be; but We may loſe them in another, that we ſhould wiſh to loſe them even in that. That is, we may loſe that happy eſtate, to which they were created, and plunge them into the extreameſt miſery. In a word, We may loſe them in* Hell, *whence there*

*there is no fetching them back, and ſo they are loſt for ever. Nay, in this conſideration our very* Bodies *are concerned, thoſe Darlings of ours, for which all our care is laid out: for they muſt certainly after Death be Raiſed again, and be joyned again to the* Soul, *and take part with it in what ever ſtate; if then our care for the* Body *take up all our Time and Thoughts, and leave us none to beſtow on the poor* Soul, *it is ſure, the* Soul *will for want of that care be made for ever Miſerable. But it is as ſure, that, that very* Body *muſt be ſo too. And therefore, if you have any true kindneſs to your* Body, *ſhew it by taking Care for your* Souls. *Think with your ſelves, how you will be able to endure* Everlaſting Burnings. *If a ſmall ſpark of fire, lighting on the leaſt part of the body be ſo intolerable, what will it be to have the Whole caſt into the hotteſt flames? And that, not for ſome few hours or days, but for ever? So that, when you have ſpent many* Thouſands *of years in that unſpeakable Torment, you ſhall be no nearer coming out of it, then you were the Firſt day you Went in: think of this, I ſay, and think this Withal, that, this will certainly be the end of Neglecting the* Soul, *and therefore afford it ſome care, if it be but in pitty to the* Body, *that muſt bear a part in its Miſeries.*

The danger the Soul is in.

7. *The* Third Motive *to the care of any thing, is its being in* DANGER; *now, a thing may be in danger two ways: firſt, by* Enemies *from without: This is the Caſe of the* Sheep, *which is ſtill in danger of being devoured by* Wolves; *and we know that makes the Shepherd ſo much the more watchful over it. Thus is it with the Soul, which is in a great deal of danger. in reſpect of its* enemies: *thoſe we know are, the* World, *the* Fleſh, *and the* Devil; *which are all ſuch noted enemies to it, that the very Firſt Act we do in behalf of our* Souls, *is, to Vow a continual war againſt them. This we all do in our* Baptiſm; *and whoever makes any truce with any of them, is falſe, not onely to his Soul, but to his* VOW *alſo; becomes a forſworn creature: A Conſideration well worthy our laying to heart. But that we may the better underſtand, what Danger the Soul is in, let us a little conſider the* quality *of theſe Enemies.*

8. *In a war, you know, there are divers things that make an Enemy terrible: The firſt is,* Subtilty *and Cunning, by which alone many victories have been won; and in this reſpect the* Devil *is a dangerous adverſary; he long ſince gave ſufficient proof of his* Subtilty, *in beguiling our firſt Parents, who yet were much wiſer*

*then*

*then we are; and therefore no wonder if he deceive and cheat us.* Secondly, *the* Watchfulneſs *and* Diligence *of an* Enemy *makes him the more to be Feared; and here the* Devil *exceeds: it is his trade and buſineſs to deſtroy us; and he is no loiterer at it,* he goes up and down ſeeking whom he may devour, 1 Pet. 5. 8. *he watches all Opportunities of Advantage againſt us, with ſuch diligence, that he will be ſure never to let any ſlip him.* Thirdly, an Enemy *neer us, is more to be feared then one at a* Diſtance: *for if he be far off, we may have time to arm, and prepare our ſelves againſt him; but if he be near, he may ſteal on us unawares. And of this ſort is the* fleſh, *it is an Enemy, at our Doors, ſhall I ſay? nay, in our Boſoms, it is always near us, to take occaſion of doing us miſchiefs.* Fourthly, *the* Baſer *and* Falſer *an* Enemy *is, the more dangerous. He that Hides his malice under the ſhew of Friendſhip will be able to do a great deal the more hurt. And this again is the fleſh, which, like* Joab *to* Abner, 2 Sam. 3. 27. *Pretends to ſpeak* peaceably *to us,* but wounds us to death; *'tis forward to purvey for Pleaſures and Delights for us, and ſo ſeems very kind, but it has a* hook *under that* bait, *and if we bite at it, we are loſt.* Fifthly, *the Number of* Enemies *makes them more Terrible; and the*

World

World *is a vaſt Army againſt us: There is no ſtate or condition in it, nay, ſcarce a creature, which doth not at ſome time or other fight againſt the Soul: The* Honours *of the world ſeek to wound us, by* pride; *the* Wealth, *by* covetouſneſs; *the* Proſperity *of it, tempts us to forget* God; *the* Adverſities, *to* murmur *at him. Our very* Table becomes a ſnare *to us, our meat draws us to* Gluttony; *our drink, to* Drunkenneſs; *our* Company, *nay, our neareſt* Friends, *often bear a part in this War againſt us, whilſt either by their example, or perſwaſions, they intice us to ſin.*

9. *Conſider all this, and then tell me, whether a Soul thus beſet, hath leiſure to* ſleep: *even,* Dalilah *could tell* Samſon, *it was time to* awake, *When the* Philiſtines were upon him. *And* CHRIST *tells us*, If the good man of the houſe had known in what hour the Thief would come, he would have watched, and not have ſuffered his houſe to be broken up, *Mat.* 24. 43. *But we live in the midſt of thieves, and therefore muſt look for them every hour, and yet, Who is there among us, that hath that common providence for this precious part of him, his Soul, which he hath for his houſe, or indeed the meaneſt thing that belongs to him? I fear, our Souls may ſay ſo to us, as Chriſt to his Diſciples,* Mat. 26. 40. What? could ye not

not watch with me one hour? *For, I doubt it would poſe many of us, to tell when we beſtowed one Hour on them, though we know them to be continually beſet with moſt dangerous Enemies. And then, alas! what is like to be the caſe of theſe poor Souls, when their Adverſaries beſtow ſo much Care and diligence to deſtroy them, and we will afford none to preſerve them? Surely, the ſame as of a Beſieged Town, where no Watch or Guard is kept, which is certain to fall a prey to the Enemy.* Conſider this, ye that forget God, *nay, ye that forget your ſelves, leſt* he pluck you away, and there be none to deliver you, *Pſal.* 50 22.

10. *But I told you, there was a* Second *Way, whereby a thing may be in Danger, and that is, from ſome Diſorder or Diſtemper within it ſelf. This is often the caſe of our* Bodies, *they are not only lyable to outward Violence, but they are within themſelves Sick and Diſeaſed. And then, we can be ſenſible enough, that they are in danger, and need not to be taught to ſeek out for means to recover them. But this is alſo the caſe of the* Soul; *We reckon thoſe parts of the Body* diſeaſed, *that do not rightly perform their* office; *We account it a ſick palate, that taſtes not aright; a ſick ſtomack, that digeſts not. And thus it is with the* Soul, *when its parts do not rightly perform their* Offices.

11. *The*

11. *The parts of the* Soul *are eſpecially theſe three: The* UNDERSTANDING, *the* WILL, *and the* AFFECTIONS. *And that theſe are diſordered, there needs little proof; let any man look ſeriouſly into his own* Heart, *and conſider how little it is he knows of ſpiritual things, and then tell me, whether his* Underſtanding *be not dark? How much apter is he to* Will evil *then* good, *and then tell me, whether his* Will *be not* Crooked? *And how ſtrong* Deſires *he hath after the pleaſures of ſin, and what* cold *and* faint *ones towards God, and goodneſs, and then tell me, whether his* Affections *be not* diſordered, *and rebellious, even againſt the voice of his own Reaſon within him? Now, as in bodily diſeaſes, the firſt ſtep to the cure is, to know the cauſe of the ſickneſs; ſo likewiſe here, it is very neceſſary for us to know how the* Soul *firſt fell into this* Diſeaſed condition, *and that I ſhall now briefly tell you.*

The firſt Covenant.

12. GOD *created the firſt Man,* Adam, *without* Sin, *and indued his* Soul *with the full* knowledge *of his* Duty; *and with ſuch a ſtrength, that he might, if he would, perform all that was required of him. Having thus created him, he makes a* COVENANT *or agreement with him, to this purpoſe, that, If he* continued *in* Obedience *to* God, *without*

commit-

*committing Sin; then first, that* Strength *of* Soul, *which he then had, ſhould ſtill be continued to him; and* ſecondly, *that he ſhould never die, but be taken up into* heaven, *there to be Happy for ever. But on the other ſide, if he committed Sin, and Diſobeyed God, then, both He, and all his Children after him, ſhould loſe that Knowledge, and that* perfect Strength, *which enabled him to do all that God requires of him: and* ſecondly, *ſhould be ſubject to* death, *and not only ſo, but to Eternal damnation in Hell.*

13. *This was the* Agreement *made with* Adam, *and all* Mankind *in him (which we uſually call the* FIRST COVENANT*) upon which God gave* Adam *a particular* commandment, *Which Was no more but this, that he ſhould not eat of* one-*only* tree *of that* Garden *Wherein he had placed him. But he by the perſwaſion of the Devil eats of that Tree, diſobeys God, and ſo brings that curſe upon himſelf, and all his poſterity. And ſo, by that one* Sin *of his, he loſt both the full* knowledge *of his Duty, and the* Power *of* performing *it. And We being born after his* Image, *did ſo likewiſe, and ſo are become both* Ignorant, *in diſcerning what We ought to Do, and* Weak *and unable to the doing of it, having a backwardneſs to all* good, *and an aptneſs, and readineſs*

*to*

*to all evil; like a ſick* ſtomack, *which loths all wholſom food, and iongs after ſuch traſh, as may nouriſh the diſeaſe.*

14. *And now you ſee, where we got this ſickneſs of Soul, and likewiſe, that it is like to prove a deadly one, and therefore, I preſume I need ſay no more, to aſſure you, our Souls are in danger. It is more likely, you will from this deſcription think them hopeleſs. But that you may not from that conceit excuſe your Neglect of them, I ſhall haſten to ſhew you the contrary, By proceeding to the* fourth *Motive of Care.*

That our Care will not be in vain.

15. *That* Fourth Motive *is, the* likelihood, *that our* CARE *will not be in* VAIN, *but that it will be a means to preſerve the thing cared for; where this is wanting, it diſheartens our care. A Phyſician leaves his* Patient, *when he ſees him paſt* Hope, *as knowing it is then in vain to give him any thing: but on the contrary, when he ſees hope of recovery, he plies him with Medicines. Now, in this very reſpect, We have a great deal of reaſon to take care of our Souls, for, they are not ſo far gone, but they may be recovered, nay, It is certain they will, if we do our parts towards it.*

16. *For, though by that ſin of* Adam, *all Mankind were under the ſentence of Eternal condemnation,*

*demnation, yet, it pleased God so far to pity our misery, as to give us his Son, and in him to make a new Covenant with us, after we had broken the first.*

17. *This* SECOND COVENANT *was made with* Adam, *and us in him, presently after his Fall, and is briefly contained in those words,* Gen. 3. 15. *Where God* declares, that THE SEED OF THE WOMAN SHALL BREAK THE SERPENTS HEAD; *and this was made up, as the first was, of some mercies, to be afforded by God, and some duties, to be performed by us.* The second Covenant.

18. *God therein promises to send his only* Son, *who is* God equal *with himself, to earth, to become* man like unto us in all things, sin only excepted, *and he to do for us these several things.*

19. First, *to make* known *to us the* whole Will *of his* Father, *in the performance whereof we shall be sure to be Accepted, and rewarded by him. And this was one great part of his Business, which he performed in those many Sermons and Precepts we find set down in the* Gospel. *And herein he is our* PROPHET, *It being the Work of a* Prophet, *of old, not only to* foretel, *but to* Teach. *Our duty in this particular is, to hearken diligently to him, to be most*

*ready*

*ready and deſirous to learn that will of God which he came from Heaven to reveal to us.*

*The* Second *thing He was to do for us, was, to* Satisfie God *for our* Sins, *not only, that one of* Adam, *but all the Sins of all Mankind, that truly repent and amend, and by this means to obtain for us Forgiveneſs of Sins, the Favour of God, and ſo, to Redeem us from Hell and Eternal damnation, Which Was the puniſhment due to our ſin. All this he did for us, by his death. He offered up himſelf a Sacrifice for the* Sins of all thoſe *who heartily bewail, and forſake them. And in this He is our* PRIEST, *it being the* Prieſts *Office, to* Offer Sacrifice for the ſins of the People. *Our duty in this particular is, firſt, truly and heartily to Repent us of, and forſake our ſins, without which they will never be forgiven us, though Chriſt have died.* Secondly, *ſtedfaſtly* to Believe, *that, if we do that, we ſhall have the benefits of that* Sacrifice *of his; all our ſins, how many and great ſoever, ſhall be forgiven us, and we ſaved from thoſe Eternal puniſhments which were due unto us for them.* Another *part of the* PRIESTS Office *was,* Bleſſing *and* Praying *for the People; and this alſo Chriſt performs to us. It was his ſpecial Commiſſion from his Father, to Bleſs us, as St.* Peter *tells,* Acts 3. 26. God ſent his Son Jeſus to bleſs you; *and*

*the*

*the following words ſhew wherein that Bleſſing conſiſts,* In turning away every one of you from his iniquity: *thoſe means which he has uſed for the turning us from our Sins, are to be reckoned of all other the greateſt Bleſſings; and for the other part, that of* Praying, *that he not only performed on Earth, but continues ſtill to do it in Heaven,* He ſits on the right hand of God, and makes requeſt for us, *Rom.* 8. 34. *Our duty herein is, not to reſiſt this unſpeakable bleſſing of his, but to be willing to be thus bleſt in the being* turned from our ſins, *and not to make void and fruitleſs all his* Prayers *and* Interceſſions *for us, which will never prevail for us, whileſt we continue in them.*

21. *The* third *thing, that* Chriſt *was to do for us, was, to* Enable *us, or give us* Strength *to do what God requires of us. This he doth,* firſt, *By taking off from the hardneſs of the Law given to* Adam, *which was, never to commit the leaſt ſin, upon pain of damnation, and requiring of us only an* honeſt *and* hearty endeavour *to do what we are able, and where we fail, accepting of* Sincere Repentance. Secondly, *By ſending his* Holy Spirit into our hearts *to govern and Rule us, to give us ſtrength to overcome Temptations to Sin, and to do all that He now under the Goſpel requires of us. And in this he is our* KING, *it being*

*the*

*the office of a* King, *to govern and rule, and to ſubdue enemies. Our duty in this particular is, to give up our ſelves obedient ſubjects of his, to be governed and ruled by him, to obey all his Laws, not to take part with any Rebel, that is, not to cheriſh any one ſin, but diligently to Pray for his* Grace, *to enable us to ſubdue all, and then, carefully to make uſe of it to that purpoſe.*

22. Laſtly, *He has purchaſed for all that faithfully* obey *him, an* Eternal glorious *inheritance, the* Kingdom *of* Heaven, *whither he is gone before to take poſſeſſion for us. Our duty herein is, to be exceeding careful, that we forfeit not our parts in it, which we ſhall certainly do, if we continue Impenitent in any ſin.* Secondly, *not to faſten our* Affections *on this World, but to raiſe them, according to the precept of the Apoſtle,* Col. 3. 2. Set your affections on things above, and not on things on the earth; *continually longing to come to the poſſeſſion of that bleſſed Inheritance of ours, in compariſon whereof all things here below ſhould ſeem vile and mean to us.*

23. *This is the Sum of that* SECOND COVENANT *we are now under, wherein, you ſee, what* Chriſt *hath done; how he Executes thoſe* Three Great Offices *of* KING, PRIEST, *and* PROPHET: *as alſo, what is required of us, without our faithful*

*Perform-*

*Performance of which, all that he hath done, shall never stand us in any stead; for, he will never be a* Priest *to save any, who take him not as* Well *for their* Prophet, *to* Teach, *and their* King, *to* Rule *them; nay, if we neglect our part of this* Covenant, *our condition will be yet worse, then if it had never been made; for, we shall then be to Answer, not for the breach of Law only, as in the first, But for the abuse of Mercy, which is of all sins the most provoking. On the other side, If we faithfully perform it, that is, set our selves heartily to the obeying of every Precept of Christ, not going on wilfully in any one sin, but bewailing and forsaking Whatever we have formerly been guilty of, It is then most certain, that all the fore-mentioned benefits of Christ belong to us.*

24. *And now you see, how little Reason you have, to cast off the* CARE *of your* SOULS, *upon a conceit they are past cure, for, that it is plain they are not; Nay certainly, they are in that very condition, which of all others makes them fittest for our care. If they had not been thus* REDEEMED *by* CHRIST, *they had been then so hopeless, that care would have been in vain; on the other side, If his Redemption had been such that all men should be saved by it, though they live as they list, we should have thought it needless to take care for them, because*

*becauſe they were ſafe without it. But it hath pleaſed* God *ſo to order it, that our care muſt be the* means, *by which they muſt receive the good even of all that* Chriſt *hath done for them.*

25. *And now, if after all that* God *hath done to ſave theſe* Souls *of ours, we will not beſtow a little* Care *on them our ſelves, we very well deſerve to periſh. If a* Phyſician *ſhould undertake a Patient that were in ſome deſperate diſeaſe, and by his skill bring him ſo far out of it, that he were ſure to recover, if he would but take care of himſelf, and obſerve thoſe* rules *the Phyſician ſet him, would you not think that man weary of his life, that* would refuſe to do that? *So certainly, that man is* weary *of his* Soul, *wilfully caſts it away, that will not conſent to thoſe eaſie conditions, by which he may ſave it.*

26. *You ſee, how great* kindneſs *God hath to theſe Souls of ours, the whole* TRINITY, Father, Son, *and* HOLY Ghoſt *have all done their parts for them. The* FATHER, *gave his only Son; the* SON, *gave Himſelf, left his glory, and endured the bitter death of the* Croſs, *meerly to keep our* Souls *from periſhing. The* HOLY GHOST *is become as it were our Attendant, waits upon us with Continual offers of his Grace, to enable us to do that which may preſerve them; nay, he is ſo deſirous*

*we*

*we ſhould accept thoſe Offers of his, that he is ſaid to be* grieved, *when we refuſe them,* Epheſ. 4. 30. *Now, what greater diſgrace and affront can we put upon God, then, to deſpiſe what he thus values? that, thoſe Souls of ours, which Chriſt thought worthy every drop of his* blood, *we ſhould not think worth any part of our* Care? *We uſe In things of the world, to rate them, according to the opinion of thoſe who are beſt skilled in them: now certainly,* God, *who made our* Souls, *beſt knows the* worth *of them, and ſince he prizes them ſo high, let us (if it be but in reverence to him) be aſhamed to neglect them. Eſpecially, now that they are in ſo hopeful a condition, that nothing but our own careleſneſs, can poſſibly deſtroy them.*

27. I *have now briefly gone over thoſe* Four motives *of care, I at firſt propoſed, which are each of them ſuch, as never miſſes to ſtir it up towards the things of this World; and I have alſo ſhewed you, how much more Reaſonable, nay, Neceſſary it is, they ſhould do the like for the* Soul. *And now, what can I ſay more, but conclude in the words of* Iſaiah 46. 8. Remember this, and ſhew you ſelves men. *That is, deal with your* Soul *as your* Reaſon *teaches you to do with all other things that concern you. And ſure, this common* Juſtice *binds you to; for, the Soul is that which furniſhes you with*

*that*

*that* Reaſon, *Which you exerciſe in all your worldly buſineſs; and ſhall the Soul it ſelf receive no* Benefit *from that* Reaſon *which it affords you? This is, as if a* Maſter *of a* Family, *who provides food for his ſervants, ſhould by them be kept from Eating any himſelf, and ſo remain the only ſtarved creature in his houſe.*

28. *And as Juſtice ties you to this, ſo* Mercy *doth likewiſe; you know, the poor Soul will fall into Endleſs and unſpeakable Miſeries, if you continue to neglect it, and then, it will be too late to conſider it. The laſt Refuge you can hope for, is* Gods mercy, *but that you have deſpiſed and abuſed. And With what face can you, in your greateſt need, beg for his mercy to your* Souls, *When you would not afford them your* own? *No not that common* Charity *of conſidering them, of beſtowing a few of thoſe idle* Hours, *you know not (ſcarce) how to paſs away, upon them.*

29. *Lay this to your hearts, & as ever you hope for* Gods pity, *when you moſt Want it, Be ſure in time to* pity *your ſelves, By taking that due care of your* Precious Souls *which belongs to them.*

30. *If what hath been ſaid have perſwaded you to this ſo neceſſary a* Duty, *my next work will be, To tell you, how this* Care *muſt be imployed, and that, In a word, is, In the doing of all thoſe things which tend to the making the Soul happy, which is the End of our Care, and What thoſe are I come now to ſhew you.* PAR-

# PARTITION I.

*Of the* Duty *of* Man, *by the Light of Nature, by the Light of Scripture: the three great branches of Man's Duty, to God, our Selves, our Neighbour: our Duty to God; of* Faith, *the Promiſes; of Hope; of Love; of Fear; of Truſt.*

THe Benefits purchaſed for us by *Chriſt*, are ſuch as will undoubtedly make the Soul Happy; for, Eternal Happineſs it ſelf is one of them: But, becauſe theſe Benefits belong not to us, till we perform the Condition required of us; whoever deſires the Happineſs of his Soul, muſt ſet himſelf to the performing of that Condition. What that is, I have already mentioned in the General, *That it is the hearty, honeſt endeavour of obeying the whole will of God.* But then, that *will of God* containing under it many particulars, it is neceſſary we ſhould alſo know what thoſe are; that is, what are the ſeveral things, that God now requires of us, our performance whereof will bring us to everlaſting happineſs; and the neglect, to endleſs miſery.

2. Of theſe things there are ſome which God hath ſo ſtamped upon our ſouls, that we Naturally know them; that is, we ſhould have known them to be our Duty, though we had never been told ſo by the Scripture. That this is ſo, we may ſee by thoſe Heathens, who having never heard of either Old or New Teſtament; do yet acknowledge themſelves bound to ſome general Duties, as, to Worſhip God, to be Juſt, to honour their Parents, and the like; and as St. *Paul* ſaith, *Rom.* 2. 15. *Their Conſciences do in thoſe things accuſe or excuſe them*; that is, tell them whether they have done what they ſhould, in thoſe particulars, or no.

*Of the light of Nature.*

3. Now, though Chriſt hath brought greater Light into the world, yet, he never meant by it to put out any of that Natural light, which God hath ſet up in our Souls: Therefore let me here by the way, adviſe you, not to walk contrary even to this leſſer light. I mean, not to venture on any of thoſe Acts, which meer Natural Conſcience will tell you are ſins.

4. It is juſt matter of ſadneſs to any Chriſtian heart, to ſee ſome in theſe daies, who profeſs much of Religion, and yet live in ſuch ſins, as a meer Heathen would abhor; men that pretending to higher degrees of light, and holineſs, than their Brethren do, yet practiſe contrary to all the Rules of common Honeſty, & make it part of their Chriſtian liberty ſo to do; of whoſe Seducement it concerns all that love their Souls to beware: and for that purpoſe, let this be laid as a Foundation

1 Religion

*That, that Religion or Opinion cannot be of God, which allows men in any wickedneſs.*

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5. But though we muſt not put out this light which God hath thus put into our ſouls, yet this is not the only way whereby God hath revealed his will; and therefore, we are not to reſt here, But proceed to the knowledge of thoſe other things which God hath by other means revealed.

*The light of Scripture.*

6. The way for us to come to know them is, By the Scriptures, wherein are ſet down thoſe ſeveral commands of God which he hath given to be the Rule of our Duty.

*The three great branches of Mans Duty.*

7. Of thoſe, ſome were given before Chriſt came into the world, ſuch are thoſe precepts we find ſcattered throughout the Old Teſtament, but eſpecially contained in the Ten Commandments, and that excellent Book of *Deuteronomy*; others were given by Chriſt, who added much, both to the Law implanted in us by Nature, and that of the Old Teſtament; and thoſe you ſhall find in the New Teſtament, in the ſeveral precepts given by him and his Apoſtles, but eſpecially in that Divine Sermon on the Mount, ſet down in the fifth, ſixth and ſeventh Chapters of S. *Matthews* Goſpel.

8. All theſe ſhould be ſeverally ſpoke to, but becauſe that would make the diſcourſe very long, and ſo, leſs fit for the meaner ſort of men, for whoſe uſe alone it is intended, I chuſe to proceed in another manner; By ſumming all theſe together, and ſo, as plainly as I can, to lay down, what is now the duty of every Chriſtian.

9. This I find briefly contain'd in the words of the Apoſtle, *Tit.* 2. 12. *That we ſhould live ſoberly, righteouſly, and godly*

*in this preſent world*; where the word *Soberly*, contains our *duty* to our *ſelves*; *Righteouſly*, our duty to our *neighbour*; and *Godly*, our *duty* to *God*. Theſe therefore ſhall be the Heads of my diſcourſe, our DUTY to GOD, our SELVES, and our NEIGHBOUR. I begin with that to *God*, that being the beſt ground-work whereon to build both the other.

*Duty to God.*

10. There are many parts of our DUTY to GOD; the two chief are theſe: Firſt, to acknowledge him to be God; ſecondly, to have no other. Under theſe are contained all thoſe particulars, which make up our whole duty to God, which ſhall be ſhewed in their order.

*Acknowledging him to be God.*

11. To acknowledge him to be God, is, to believe him to be an infinite glorious Spirit, that was from everlaſting, without beginning, and ſhall be to everlaſting, without end. That he is our Creator, Redeemer, Sanctifier, Father, Son, and Holy Ghoſt, one God, bleſſed for ever. That he is ſubject to no alterations, but is unchangeable; that he is no bodily ſubſtance, ſuch as our eyes may behold, but ſpiritual and inviſible, whom *no man hath ſeen, nor can ſee*, as the Apoſtle tells us, 1 *Tim.* 3. 16. That he is infinitely great and Excellent, beyond all that our wit or conceit can imagine; that he hath received his Being from none, and gives Being to all things.

12. All this we are to believe of him in regard of his Eſſence and Being: But beſides this, he is ſet forth to us in the *Scripture* by ſeveral *Excellencies*,

*cies*, as, that he is of Infinite Goodneſs and Mercy, Truth, Juſtice, Wiſdom, Power, All-ſufficiency, Majeſty; that he diſpoſes and governs all things by his Providence; that he knows all things, and is preſent in all places; theſe are by Divines called the Attributes of God, and all theſe we muſt undoubtingly acknowledge, that is, we muſt firmly believe all theſe Divine Excellencies to be in God, and that, in the greateſt degree, and ſo that they can never ceaſe to be in him, he can never be other than *infinitely Good, Merciful, True*, &c.

13. But the acknowledging him for our God, ſignifies yet more than this; It means, that we ſhould perform to him all thoſe ſeveral parts of Duty which belong from a Creature to his God: what thoſe are, I am now to tell you.

14. The firſt is FAITH, or Belief, not only that forementioned of his Eſſence and Attributes, but of his Word, the believing moſt firmly, that all that he ſaith is perfectly true. This neceſſarily ariſes from that Attribute, his Truth, it being natural for us to believe whatſoever is ſaid of one of whoſe truth we are confident. Now, the holy Scriptures being the Word of God, we are therefore to conclude, that all that is contained in them is moſt true. *Faith.*

15. The things contained in them are of theſe four ſorts: Firſt, Affirmations, ſuch are all the ſtories of the Bible, when it is ſaid, ſuch and ſuch things came ſo and ſo to paſs; Chriſt was born of a Virgin, was laid in a Manger, &c. And ſuch alſo are many points of Doctrine, as, that there are three perſons in the *Godhead*, that *Chriſt* *Of his Affirmations.*

is the *Son of God*, and the like. All things of this ſort thus delivered in Scripture we are to believe moſt true. And not only ſo, but becauſe they are all written for our inſtruction; we are to conſider them for that purpoſe, that is, By them to lay that Foundation of Chriſtian knowledge, on which we may build a Chriſtian life.

*Commands.*

16. The ſecond ſort of things contained in the Scripture, are the *Commands*, that is, the ſeveral things enjoyned us by God to perform; theſe we are to believe to come from him, and to be moſt juſt, and fit for him to command: But then, this belief muſt bring forth obedience, that what we believe thus fit to be done, be indeed done by us; otherwiſe, our *belief* that they come from him, ſerves but to make us more inexcuſable.

*Threatnings.*

17. Thirdly, the Scripture contains Threatnings; many Texts there are which *threaten* to them that go on in their ſins, the wrath of God, and under that are contained all the *puniſhments* and *miſeries* of this life, both *ſpiritual*, and *temporal*, and everlaſting deſtruction in the life to come. Now, we are moſt ſtedfaſtly to Believe, that theſe are Gods *threats*, and that they will certainly be performed to every impenitent ſinner. But then, the uſe we are to make of this Belief, is, to keep from thoſe ſins to which this deſtruction is threatned; otherwiſe, our Belief adds to our guilt, that will wilfully go on in ſpight of thoſe *threatnings*.

*Promiſes.*

18. Fourthly, the Scripture contains *Promiſes*, and thoſe, both to our Bodies, and our Souls; for our Bodies, there

are

are many promiſes, that God will provide for them what he ſees neceſſary, I will name only one, *Mat.* 6. 33. *Seek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things,* that is, all outward neceſſaries, *ſhall be added unto you*: But here it is to be obſerved, that we muſt *firſt, ſeek the kingdom of God, and his righteouſneſs*, that is, make it our firſt and greateſt care to ſerve and obey him, Before this promiſe even of temporal good things belong to us. To the ſoul there are many and high promiſes, as firſt, that of preſent eaſe and refreſhment, which we find, *Mat.* 11. 29. *Take my yoke upon you, and learn of me, and ye ſhall find reſt to your ſouls*: But here it is apparent, that Before this Reſt belongs to us, we muſt have *taken on us Chriſts yoke*, become his ſervants and Diſciples. Finally, there are promiſes to the ſoul even of all the Benefits of Chriſt; But yet, thoſe only to ſuch as perform the *Condition* required; that is, Pardon of Sins, to thoſe that repent of them; Increaſe of Grace, to thoſe that diligently make uſe of what they have already, and humbly pray for more; and Eternal Salvation, to thoſe that continue to their lives end in hearty obedience to his Commands.

19. This Belief of the Promiſes muſt therefore ſtir us up to perform the Condition, and till it do ſo, we can in no reaſon expect any good by them; and for us to look for the Benefit of them on other Terms, is the ſame mad preſumption, that it would be in a Servant to challenge his Maſter to give him a Reward for having done nothing of his Work, to which alone the reward was promiſed; you can eaſily reſolve what an-

ſwer were to be given to ſuch a ſervant, and the ſame we are to expect from God In this caſe. Nay further, it is ſure, God hath given theſe promiſes to no other end, But to invite us to holineſs of life ; yea, he gave his Son, in whom all his promiſes are as it were ſumm'd up, for this end. We uſually look ſo much at Chriſts coming to ſatisfie for us, that we forget this other part of his errand. But there is nothing ſurer, than, that the main purpoſe of his coming into the world was, to plant good life among men.

*Tit.* 2. 11, &c

20. This is ſo often repeated in Scripture, that no man that conſiders and believes what he reads can doubt of it. Chriſt himſelf tells us, *Matth.* 9. 13. *He came to call ſinners to repentance.* And St. *Peter*, Acts 3. 26. tells us, *That God ſent his Son Jeſus, to bleſs us, in turning every one of us from our iniquities ;* for, it ſeems, the *turning us from our iniquities*, was the greateſt ſpecial Bleſſing which God intended us in Chriſt.

21. Nay, we are taught by St. *Paul*, that this was the end of his very death alſo, *Tit.* 2. 14. *Who gave himſelf for our ſins, that he might redeem us from all iniquity, and purifie to himſelf a peculiar people, zealous of good works.* And again, *Gal.* 1. 4. *Who gave himſelf for us, that he might deliver us from this preſent evil world*, that is, from the ſins, and ill cuſtoms of the world. Divers other Texts there are to this purpoſe ; But theſe I ſuppoſe ſufficient to aſſure any man of this one great Truth, that, all that Chriſt hath done for us, was directed to this end, the bringing us to live Chriſtianly ; or, in the words of St. *Paul*, *To teach us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world.* 22. Now

22. Now, we know, Christ is the Foundation of all the promises; *In him all the promises of God are yea, and Amen*, 2 *Cor.* 1. 20. And therefore, if God gave Christ to this End, certainly, the Promises are to the same also. And then, How great an abuse of them is it, to make them serve for purposes quite contrary to what they were intended? *viz.* to the Incouraging us in sins, which they will certainly do, if we perswade our selves they belong to us, how wickedly soever we live. The Apostle teaches us another use of them, 2 *Cor.* 7. 1. *Having therefore these promises, let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.* When we do thus, we may justly apply the promises to our selves, and with comfort expect our parts in them. But till then, though these promises be of certain truth, yet we can reap no benefit from them. Because we are not the persons to whom they are made, that is, we perform not the condition required to give us right to them.

23. This is the Faith or Belief required of us towards the things God hath revealed to us In the Scripture, to wit, such as may answer the End for which they were so revealed, that is, the bringing us to good lives; the bare Believing the Truth of them; without this, is no more than the Devils do, as St. *James* tells us, Chap. 2. 19. Only, they are not so unreasonable as some of us are, for they will tremble, as knowing well, this Faith will never do them any good. But many of us go on confidently, and doubt not the sufficiency of our Faith, though we have not the least fruit of obedience to approve it by; let such hear

St. *Jame*'s judgement in the point, Chap. 26. *A the body without the ſpirit is dead, ſo Faith, if it hav not works, is dead alſo.*

24. A ſecond Duty to God is HOPE
*Hope.* that is, a comfortable expectation of thoſe good things he hath promiſed. But this, as I told you before of Faith, muſt be ſuch as agree to the nature of the promiſes, which being ſuch a requires a condition on our part, we can hope n further than we make that good; or if we do we are ſo far from performing by it this duty o Hope, that we commit the great ſin o
*Preſumption.* Preſumption, which is nothing elſe, bu Hoping where God hath given us n ground to hope: This every man doth that hopes for pardon of ſins, and eternal life without that Repentance and Obedience to whic alone they are promiſed; the true Hope is tha which purifies us. St. *John* ſaith, 1 Epiſtle 3. *Every man that hath this hope purifieth himſelf, eve as he is pure;* that is, it makes him leave his ſin and earneſtly endeavour to be Holy, as Chriſt i and that which doth not ſo, how confident ſoeve it be, may well be concluded to be but that Hop of the Hypocrite, which, *Job* aſſures us, ſhall p riſh.

25. But, there is another way
*Deſpair.* trangreſſing this Duty, beſides that Preſumption, & that is by Deſperatio by which I mean, not that which is ordinarily called, *viz.* the deſpairing of mercy, ſo long we continue in our ſins, for, that is but juſt f us to do: But I mean ſuch a Deſperation as mak us give over endeavour, that is, when a ma th

that ſees he is not at the preſent ſuch a one as the promiſes belong to, concludes, He can never become ſuch, and therefore neglects all duty, and goes on in his ſins. This is indeed the ſinful deſperation, and that which if it be continued in, muſt end in deſtruction.

26. Now, the work of Hope is to prevent this, By ſetting before us the generality of the promiſes, that they belong to all that will but perform the condition. And therefore, though a man have not hitherto performed it, and ſo hath yet no right to them, yet, Hope will tell him, that, that right may yet be gained, if he will now ſet heartily about it. It is therefore ſtrange folly for any man, be he never ſo ſinful, to give up himſelf for loſt, when, if he will but change his courſe, he ſhall be as certain to partake of the promiſes of mercy; as if he had never gone on in thoſe former ſins.

27. This Chriſt ſhews us In the Parable of the Prodigal, *Luke* 15. where we ſee that ſon, which had run away from his Father, and had conſumed the portion given him, in riotous living, was yet upon his return and repentance uſed with as much kindneſs by the Father, as he that had never offended, nay, with higher and more paſſionate expreſſions of love. The Intent of which Parable was, only to ſhew us, How graciouſly our Heavenly Father will receive us, how great ſoever our former ſins have been, if we ſhall return to him with true ſorrow for what is paſt, and ſincere obedience for the time to come, nay, ſo acceptable a thing is it to God, to have any ſinner return from the Error of his ways, that there is a

kind

kind of Triumph in Heaven for it, *There is joy in th presence of the Angels of God, over one ſinner tha repenteth*, *Luke* 15. 10. And now, who would no rather chuſe by a timely Repentance, to bring joy to Heaven, to God, and his holy Angels, than by a ſullen deſperation to pleaſe Satan, and his accurſed ſpirits; eſpecially, when by the former, we ſhall gain endleſs Happineſs to our ſelves, and by the latter, as endleſs Torments?

*Love, its Motives.*

28. A Third Duty to God is LOVE there are two common Motives of love among men. The one, the goodneſs and excellency of the perſon; the other, his particular kindneſs, and love to us; and both theſe are in the higheſt degree in God.

*Gods excellency.*

29. Firſt, He is of infinite goodneſs and excellency in himſelf; this you were before taught to believe of him, and no man can doubt it, that conſiders but this one thing, that, there is nothing good in the world, but what hath received all its goodneſs from God: His goodneſs is as the Sea, or Ocean, and the goodneſs of all creatures, but as ſome ſmall ſtreams flowing from the Sea. Now, you would certainly think him a mad man, that ſhould ſay, the Sea were not greater than ſome little Brook: and certainly, it is no leſs folly to ſuppoſe, that the goodnes of God doth not as much (nay infinitely more) exceed that of all creatures. Beſides, the goodneſs of the creature is imperfect, and mixt with much evil; but His is pure and entire, without any ſuch mixture. He is perfectly Holy, and cannot be tainted with the leaſt Impurity, neither can be the Author of any to us,

for, though He be the cauſe of all the goodneſs in us, he is the cauſe of none of our ſins. This St. *James* expreſly tells us, Chap. 1. 13. *Let no man ſay, when he is tempted, he is tempted of God; for, God cannot be tempted with evil, neither tempteth he any man.*

*His kindneſs to us.*

30. But ſecondly, God is not only thus good in himſelf, but he is alſo wonderful good, that is, kind and merciful to us; we are made up of two parts, a Soul, and a Body, and to each of theſe God hath expreſt infinite mercy and tenderneſs. Do but conſider what was before told you of the SECOND COVENANT, and the mercies therein offered, even, Chriſt himſelf, and all his Benefits, and alſo, that he offers them ſo ſincerely and heartily, that no man can miſs of enjoying them but by his own default. For, he doth moſt really and affectionately deſire we ſhould embrace them, and live; as appears by that ſolemn Oath of his, *Ezek.* 33. 11. *As I live, ſaith the Lord, I have no pleaſure in the death of the wicked, but that the wicked turn from his ways, and live:* whereto he adds this paſſionate expreſſion, *Turn ye, turn ye from your evil ways, for why will ye die?* To the ſame purpoſe you may read *Ezek.* 18. Conſider this, I ſay, and then ſurely you cannot but ſay, He hath great kindneſs to our Souls. Nay, let every man but remember with himſelf the many calls he hath had to Repentance and Amendment; ſometimes outward, By the Word, ſometimes Inward, By the ſecret whiſpers of Gods Spirit in his heart, which were only to woo and intreat him to avoid Eternal miſery, and to accept

of

of Eternal happineſs; let him, I ſay, remember theſe, together with thoſe many other means God hath uſed toward him for the ſame end, and he will have reaſon to confeſs Gods kindneſs, not only to mens ſouls, in general, but to his own, in particular.

31. Neither hath he been wanting to our Bodies; all the good things they enjoy, as health, ſtrength, food, raiment, and what ever elſe concerns them, are merely his gifts: ſo that indeed it is impoſſible we ſhould be ignorant of his mercies to them, All thoſe outward comforts and refreſhments we daily enjoy, being continual effects and witneſſes of it; and, though ſome enjoy more of theſe than others, yet, there is no perſon but enjoys ſo much in one kind, or other, as abundantly ſhews Gods mercy and kindneſs to him In reſpect of his Body.

32. And now ſurely, you will think it but reaſonable we ſhould Love him, who is in all reſpects thus Lovely: Indeed, this is a duty ſo generally acknowledged, that, if you ſhould ask any man the queſtion, whether he loved God, or no, he would think you did him great wrong to doubt of it; yet for all this, it is too plain, that there are very few, that do indeed love him; and this will ſoon be proved to you By Examining a little, what are the common effects of love, which we bear to men like our ſelves, and then trying, whether we can ſhew any ſuch fruits of our love to God.

*Fruit of Love, deſire of pleaſing.*

33. Of that ſort there are divers, but for ſhortneſs I will name but two. The firſt, is a deſire

ſire of pleaſing; the ſecond, a deſire of enjoyment. Theſe are conſtantly the Fruits of Love. For the firſt, 'tis known by all, that, He that loves any perſon, is very deſirous to approve himſelf to him, to do whatſoever he thinks will be pleaſing to him; and according to the degree of love, ſo is this deſire more or leſs; where we love earneſtly, we are very earneſt, and careful to pleaſe. Now, if we have indeed that love to God, we pretend to, it will bring forth this fruit, we ſhall be careful to pleaſe him in all things. Therefore, as you judge of the *tree by its fruits*, ſo may you judge of your love of God, by this fruit of it; nay, indeed this is the way of trial, which Chriſt himſelf hath given us, *John* 14. 15. *If ye love me keep my Commandments*, and St. *John* tells us, 1 *Ep.* 5. 3. *That this is the love of God, that we walk after his Commandments*, and where this one proof is wanting, it will be impoſſible to teſtifie our love to God.

34. But it muſt yet be farther conſidered, that, this love of God muſt not be in a low or weak degree; for, beſides that the Motives to it, His Excellency, and his Kindneſs, are in the higheſt; the ſame Commandment which bids us love God, bids us *love him with all our heart, and with all our ſtrength*, that is, as much as is poſſible for us, and above any thing elſe. And therefore, to the fulfilling of this Commandment, it is neceſſary we love him in that degree; and if we do ſo, then certainly we ſhall have not only ſome ſlight and faint endeavours of pleaſing, but ſuch as are moſt diligent and earneſt, ſuch as will put us upon the moſt painful and coſtly duties, make us

willing to forſake our own eaſe, goods, friends, yea life it ſelf, when we cannot keep them without diſobeying God.

35. Now, examine thy ſelf by this; Haſt thou this fruit of love to ſhew? Doeſt thou make it thy conſtant and greateſt care to keep Gods Commandments? To obey him in all things? Earneſtly labouring to pleaſe him to the utmoſt of thy power, even, to the forſaking of what is deareſt to thee in this world? If thou doſt, thou mayeſt then truly ſay, thou loveſt God. But on the contrary, If thou wilfully continueſt in the Breach of many, nay, but of any one command of his, never deceive thy ſelf, for, the love of God abides not in thee. This will be made plain to you, if you conſider what the Scripture ſaith of ſuch, as, that they *are enemies to God by their wicked works*, *Col.* 1. 21. That, the carnal mind (and ſuch is every one that continues *wilfully in ſin*) is *enmity with God*, *Rom.* 8. 7. That he that *ſins wilfully, tramples under foot the Son of God, and doth deſpight unto the Spirit of Grace*, *Heb.* 10. 29. and many the like. And therefore, unleſs you can think enmity, and trampling, and deſpight to be fruits of love, you muſt not believe you love God, whileſt you go on in any wilful diſobedience to him.

*Deſire of Enjoying.*

36. A ſecond fruit of Love, I told you, was deſire of Enjoying. This is conſtantly to be ſeen In our love to one another. If you have a friend whom you entirely love, you deſire his converſation, wiſh to be always in his company: and thus will it alſo be in our love to God, if that be as great and hearty as this.

37. There

37. There is a twofold Enjoying of God, the one, Imperfect in this life; the other, more Perfect and complete in the life to come: that in this life, is that converſation, as I may call it, which we have with God in his Ordinances, in Praying and Meditating, in Hearing his Word, in Receiving the Sacrament, which are all intended for this purpoſe, to bring us into an Intimacy and Familiarity with God, by ſpeaking to him, and hearing him ſpeak to us.

38. Now, if we do indeed love God, we ſhall certainly hugely value and deſire theſe ways of converſing with him; it being all that we can have in this life, It will make us with *David* eſteem *one day in Gods Courts better than a thouſand*, *Pſal.* 84. 10. we ſhall be glad to have theſe opportunities of Approaching to him as often as it is poſſible, and be careful to uſe them diligently, to that End of uniting us ſtill more to him; yea, we ſhall come to theſe Spiritual Exerciſes with the ſame chearfulneſs we would go to our deareſt friend. And if indeed we do thus, it is a good proof of our Love.

39. But I fear, there are not many have this to ſhew for it, as appears by the common backwardneſs and unwillingneſs of men to come to theſe; and their negligence and heartleſneſs when they are at them; and can we think, that God will ever own us for lovers of him, whileſt we have ſuch diſlikes to his company, that we will never come into it but when we are dragg'd by fear, or ſhame of men, or ſome ſuch worldly Motive? It is ſure, you would not think that man loved you, whom you perceive to ſhun your com-

company, and to be loath to come in your ſight. And therefore be not ſo unreaſonable as to ſay, You love God, when yet you deſire to keep as far from him as you can.

40. But beſides this, there is another Enjoyment of God, which is more perfect and complete, and that is, our perpetual enjoying of him in Heaven, where we ſhall be for ever united to him, and enjoy him, not now and then only, for ſhort ſpaces of time, as we do here, But continually without interruption, or breaking off. And certainly, if we have that degree of love to God we ought, this cannot but be moſt earneſtly deſired by us ſo much, that we ſhall think no labour too great to compaſs it. The ſeven years that *Jacob* ſerved for *Rachel*, Gen. 29. 20. *ſeemed to him but a few days, for the love that he had to her:* and ſurely, if we have love to God, we ſhall not think the ſervice of our whole lives too dear a price for this full Enjoyment of him, nor eſteem all the Enjoyments of the world worth the looking on in compariſon thereof.

41. If we can truly tell our ſelves, we do thus long for this enjoyment of God, we may believe we love him. But I fear again, there are but few that can thus approve their love. For, if we look into mens lives, we ſhall ſee, they are not generally ſo fond of this Enjoyment, as to be at any pains to purchaſe it. And not only ſo, But it is to be doubted, there are many, who if it were put to their choice, whether they would live here always to enjoy the profit and pleaſure of the world, or, go to Heaven to enjoy God, would, like the children of *Gad* and *Reuben*, ſet up their

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reſt on this ſide *Jordan*, *Numb*. 32. and never deſire that Heavenly *Canaan*; ſo cloſe do their affections cleave to things Below, which ſhews clearly, they have not made God their Treaſure, for then, according to our Saviours Rule, *Mat*. 6. 22. their Heart would be with him. Nay, further yet; It is too plain, that many of us ſet ſo little value on this Enjoying of God, that we prefer the vileſt and baſeſt ſins before him, and chuſe to Enjoy them, though by it we utterly loſe our parts in Him, which is the caſe of every man that continues wilfully in thoſe ſins.

42. And now I fear, according to theſe Rules of Trial, many that profeſs to love God, will be found not to do ſo. I conclude all with the words of St. *John* 1 *Ep*. 3. 18. which, though ſpoken of the love of our Brethren, is very fitly appliable to this love of God, *Let us not love in word, neither in tongue, but in deed and in truth.*

43. A fourth duty to God is FEAR; this ariſes from the conſideration both of his Juſtice, & his power; his Juſtice is ſuch, that he will not clear the wicked, & his Power ſuch, that he is able to inflict the ſoreſt puniſhments upon them; and that this is a reaſonable cauſe of Fear, Chriſt himſelf tells us, *Mat*. 10. 18. *Fear him which is able to deſtroy both body and ſoul in hell*. Many other places of Scripture there are, which commend to us this duty, as *Pſal*. 2. 11. *Serve the Lord with fear*. Pſa. 34. 9. *Fear the Lord ye that be his Saints*. Prov. 9. 10. *The fear of the Lord is the beginning of wiſdom*, and divers the like; and indeed, all the threatnings of wrath againſt ſinners, which we meet with in the Scripture, are only to this end, to work this Fear in our Hearts. *Fear.*

44. Now

44. Now, this Fear is nothing elſe, but ſuch an awful regard of God, as may keep us from offending him. This the wiſe man tells us, *Prov.* 16. 17. *The fear of the Lord, is to depart from evil:* ſo that none can be ſaid truly to Fear God, that is not thereby withheld from ſin; and this is but anſwerable to that common Fear we have towards man; who ever we know may hurt us, we will beware of provoking; and therefore, If we be not as wary of diſpleaſing God, it is plain, we fear men more than we do him.

*The folly of fearing Men more than God.*

45. How great a madneſs this is, thus to fear men above God, will ſoon appear, If we compare what man can do to us, with that which God can. And firſt, it is ſure, It is not in the power of man (I might ſay, Devils too) to do us any hurt, unleſs God permit and ſuffer them to do it: ſo that if we do but keep him our Friend, we may ſay with the Pſalmiſt, *The Lord is on my ſide, I fear not what man can do unto me.* For, let their malice be never ſo great, He can reſtrain and keep them from hurting us; nay, he can change their minds towards us, according to that of the wiſe man, *Prov.* 16. 7. *When a mans ways pleaſe the Lord, he maketh even his enemies to be at peace with him.* A notable example of this we have in *Jacob*, *Gen.* 32. who, when his brother *Eſau* was coming againſt him as an enemy, God wonderfully turned his heart, ſo that he met him with all the expreſſions of Brotherly kindneſs, as you may read in the next Chapter.

46. But

46. But ſecondly, Suppoſe men were left at liberty to do thee what miſchief they could; alas! their power goes but a little way; they may perhaps rob thee of thy goods, it may be, they may take away thy liberty, or thy credit, or perchance thy life too, But that thou knoweſt is the utmoſt they can do. But now, God can do all this when he pleaſes, and that which is infinitely more, His vengeance reaches even beyond death it ſelf, to the eternal miſery both of Body, and Soul, in Hell; in compariſon of which, death is ſo inconſiderable, that we are not to look upon it with any dread. *Fear not them that kill the body, and after that have no more that they can do*, ſaith Chriſt, *Luke* 12. 4. And then immediately adds, *But I will forewarn you whom you ſhall fear, fear him which after he hath killed, hath power to caſt into hell, yea, I ſay unto you, fear him.* In which words, the compariſon is ſet between the greateſt ill we can ſuffer from man, the loſs of life, and thoſe ſadder Evils God can inflict on us; and the latter are found to be the only dreadful things, and therefore, God only to be feared.

47. But there is yet one thing farther conſiderable in this matter, which is this, It is poſſible, we may tranſgreſs againſt men, and they not know it: I may perhaps ſteal my neighbours goods, or defile his wife, and keep it ſo cloſe that he ſhall not ſuſpect me, and ſo, never bring me to puniſhment for it: But this we cannot do with God, He knows all things, even, the moſt ſecret thoughts of our hearts; and therefore, though we commit a ſin never ſo cloſely, he is ſure to find us, and will as ſurely, if we do not timely repent, puniſh us eternally for it. 48. And

48. And now, ſurely it cannot but be confeſt, that it is much ſafer diſpleaſing men, than God; yet, alas, our practice is, as if we believed the direct contrary, there being nothing more ordinary with us, than, for the avoiding of ſome preſent danger we fear from men, to ruſh our ſelves upon the Indignation of God. And thus it is with us, when, either to ſave our eſtates, or credits, or our very lives, we commit any ſin, for, that is plainly the chuſing to provoke God, rather than man.

49. But God knows, this caſe of fear of men is not the only one wherein we venture to diſpleaſe him; for, we commit many ſins, to which we have none of this temptation, nor indeed any other; as for inſtance, that of common ſwearing, to which there is nothing either of pleaſure, or profit to invite us. Nay, many times, we, who ſo fear the miſchiefs that other men may do to us, that we are ready to buy them off with the greateſt ſins, do our ſelves bring all thoſe very miſchiefs upon us, by ſins of our own chuſing. Thus, the careleſs prodigal robs himſelf of his eſtate; the deceitful and diſhoneſt man, or any that lives in open notorious ſin, deprives himſelf of his credit; and the Drunkard and Glutton brings diſeaſes on himſelf, to the ſhortning his life. And can we think we do at all fear God, when that fear hath ſo little power over us, that, though it be backt with the many preſent miſchiefs that attend upon ſin, it is not able to keep us from them? Surely, ſuch men are ſo far from fearing God, that they rather ſeem to defie him, reſolve to provoke him, whatſoever it coſt them,

either

either in this world, or the next. Yet, ſo unreaſonably partial are we to our ſelves, that even ſuch as theſe will pretend to this Fear: you may examine multitudes of the moſt groſs ſcandalous ſinners, before you ſhall meet with one that will acknowledge he Fears not God. It is ſtrange, it ſhould be poſſible for men thus to cheat themſelves; But however, it is certain, we cannot deceive God, He will not be mockt, and therefore, if we will not now ſo fear, as to avoid ſin, we ſhall one day fear, when it will be too late to avoid puniſhment.

50. A fifth duty to God, is that of TRUSTING in him, that is, depending and reſting on him: and that is, firſt, In all dangers; ſecondly, In all wants. We are to reſt on him in all our dangers, both Spiritual, and Temporal. Of the firſt ſort, are all thoſe Temptations, by which we are in danger to be drawn to ſin. And in this reſpect, he hath promiſed, that, if we *reſiſt the Devil he ſhall flee from us*, *Jam.* 4. 7. Therefore our duty is, firſt, to pray earneſtly for Gods grace to enable us to overcome the Temptation, and ſecondly, to ſet our ſelves manfully to combate with it, not yielding or giving conſent to it, in the leaſt degree; and whileſt we do thus, we are confidently to reſt upon God, that his grace will be ſufficient for us; that he will either remove the Temptation, or, ſtrengthen us to withſtand it. *Truſt.* *In all ſpiritual dangers.*

51. Secondly, In all outward and Temporal dangers we are to reſt upon him, as knowing, that he is able to deliver *In all Temporal.*

deliver us, and that he will do ſo, if he ſee it Beſt for us, and if we be ſuch to whom he hath promiſed his protection, that is, ſuch as truly fear him. To this purpoſe, we have many promiſes in Scripture, *Pſal.* 34. 7. *The angel of the Lord tarrieth round about them that fear him, and delivereth them:* and Pſal. 34. 20. *The Lord delivereth the ſouls of his Saints, and all that put their truſt in him ſhall not be deſtitute;* and divers the like.

Alſo we have many examples, as that of the three children in the Furnace, *Daniel* 3. That of *Daniel* in the Lions Den, *Daniel* 6. And many others; all which ſerve to teach us this one leſſon, that, If we go on conſcionably in performing our duty, we need not be diſmaied for any thing that can befall us, for, the God whom we ſerve is able to deliver us.

*Not ſeek to deliver our ſelves by any Sin.*

52. Therefore, In all dangers, we are firſt humbly to pray for his aid, and then, to reſt our ſelves cheerfully on him; and aſſuring our ſelves that he will give ſuch an iſſue as ſhall be moſt for our good. But above all things, we muſt be ſure, to fix our dependence wholly on him, and not to relie on the creatures for help; much leſs, muſt we ſeek to deliver our ſelves by any unlawful means, that is, By the committing of any ſin; for, that is like *Saul*, 1 *Sam.* 18. 7. *to go to the witch*, that is, to the *Devil*, for help: ſuch courſes do commonly deceive our hopes, at the preſent, and inſtead of delivering us out of our ſtraits, plunge us in greater, and thoſe much more uncomfortable ones, Becauſe then, we want that which is the only

only ſupport, Gods favour and aid, which we certainly forfeit, when we thus ſeek to reſcue our ſelves by any ſinful means. But, ſuppoſing we could by ſuch a way certainly free our ſelves from the preſent danger; yet alas, we are far from having gained ſafety by it; we have only removed the danger from that which was leſs conſiderable, and brought it upon the moſt precious part of us, our Souls; like an unskilful Phyſician, that, to remove a pain from the finger, ſtrikes it to the heart; we are therefore groſly miſtaken, when we think, we have played the good *Husband*, In ſaving our liberties, or Eſtates, or Lives themſelves, By a ſin; we have not ſaved them, but madly overbought them, laid out our very Souls on them: And Chriſt tells us, how little we ſhall gain by ſuch bargains, *Mat.* 17.29. *What is a man profited, if he ſhall gain the whole world, and loſe his own ſoul?* Let us therefore reſolve never to value any thing we can poſſeſs in this world at ſo high a rate, as to keep it at the price of the leaſt ſin; But, when ever things are driven to ſuch an iſſue, that we muſt either part with ſome, perhaps, all our worldly poſſeſsions, nay, life it ſelf, or elſe, commit a ſin, let us then remember, that, this is the ſeaſon for us to perform that great and excellent duty of *taking up the Croſs*, which we can never ſo properly do as In this caſe; for, our Bearing of that which we have no poſsible way of avoiding, can at moſt be ſaid to be, but the carrying of the Croſs, But then only can we be ſaid to Take it up, when, having a means of eſcaping it by a ſin, we rather chuſe to endure the Croſs, than commit the Sin; for, then it is not laid

on us by any unavoidable neceſsity, but we willingly chuſe it; and this is highly acceptable with God, yea, withal ſo ſtrictly required by him, that, if we fail of performing it, when we are put to the Trial, we are not to be accounted Followers of Chriſt, for, ſo himſelf hath expreſly told us, *Mat.* 16. 24. *If any man come after me, let him deny himſelf, and take up his Croſs and follow me*; and ſo again, *Mark* 8. 34. It were therefore a good point of Spiritual wiſdom for us, ſometimes, By ſome lower degrees of ſelf-denial, to fit our ſelves for this greater, when we ſhall be called to it; we know, he that expects to run a Race, will beforehand be often Breathing himſelf, that he may not be foil'd when he comes to run for the prize; In like manner, 'twill be fit for us, ſometimes, to abridge our ſelves ſomewhat of our lawful pleaſure, or eaſe, or profit, ſo that we may get ſuch a maſtery over our ſelves, as to be able to renounce all, when our obedience to God requires it.

*In all wants ſpiritual.*

53. And, as we are thus to Truſt on God for deliverance from danger, ſo are we likewiſe for ſupply of our wants; and thoſe again are, either Spiritual, or Temporal: our Spiritual want is that of his Grace, to enable us to ſerve him, without which we can do nothing; and for this we are to depend on him, provided, we neglect not the means, which are, Prayer, and a Careful uſing of what he hath already beſtowed on us: For, then we have his promiſe for it, *he will give the holy Spirit to them that ask it*, Luke 11. 15. and *unto him that hath ſhall be given*, Matth. 25. 29. that

that is, *To him that hath made a good uſe of that grace he hath already, God will give more.* We are not therefore to affright our ſelves with the difficulty of thoſe things God requires of us, But remember, He commands nothing which he will not enable us to perform, If we be not wanting to our ſelves. And therefore, let us ſincerely do our parts, and confidently aſſure our ſelves, God will not fail of his.

54. But, we have likewiſe Temporal and Bodily wants, and, for the ſupply of them we are likewiſe to rely on him. And for this alſo we want no Promiſes, ſuppoſing us to be of the number of them to whom they are made, that is, God's faithful Servants: *They that fear the Lord lack nothing*, Pſal. 34. 9. and verſe 10. *They that ſeek the Lord, ſhall want no manner of thing that is good:* Again, Pſal. 33. 18, 19. *Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their ſouls from death, and to feed them in time of famine.* Examples alſo we have of this, as we may ſee in the caſe of *Elijah*, and the *poor Widow*, 1 *Kings* 17. And many others. *Temporal wants.*

55. We are therefore to look up to him for the proviſion of all things neceſſary for us, according to that of the *Pſalmiſt, the eyes of all wait upon thee, O Lord, and thou giveſt them meat in due ſeaſon.* And, our Saviour hath taught us to pray for our *daily bread;* thereby teaching us, that we are to live in continual dependence upon God for it. Yet I mean not by this, that we ſhould ſo expect it from God, as to give up our ſelves to Idleneſs, and expect to be fed by Miracles. No,

our honeſt Induſtry and labour, is the means by which God ordinarily gives us the neceſſaries of this life; and therefore we muſt by no means neglect that. He *that will not labour, let him not eat.* ſayes the Apoſtle, 2 *Theſſ.* 3. 10. And we may believe God will pronounce the ſame ſentence, and ſuffer the ſlothful perſon to want even neceſſary food. But, when we have faithfully uſed our own Endeavour, then, we muſt alſo look up to God for his Bleſſing on it, without which it can never proſper to us. And having done thus, we may comfortably reſt our ſelves on his Providence, for ſuch a meaſure of theſe outward things as he ſees fitteſt for us.

56. But, if our condition be ſuch that we are not able to labour, and have no other means of bringing in the neceſſaries of life to our ſelves, yet even then, we are chearfully to reſt upon God, Believing, that he who feeds the Ravens, will by ſome means or other, though we know not what, provide for us, ſo long as he pleaſes we ſhall continue in this world, and never in any caſe torment our ſelves with carking and diſtruſtful thoughts, but, as the Apoſtle, 1 *Pet.* 5. 7. *Caſt all our care on him who careth for us.*

57. This is earneſtly preſt by our Saviour, *Mat.* 6. where he abundantly ſhews the folly of this ſin of diſtruſt. The place is a moſt excellent one, and therefore I ſhall ſet it down at large, Verſe 25. *Therefore, I ſay unto you, Take no thought for your life, what you ſhall eat, or what you ſhall drink; neither for your body, what you ſhall put on; Is not the life more than meat, and the body than raiment? Behold the fowls of the Air, for they ſow not, neither*

do

*do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Which of you, by taking thought can adde one cubit to his ſtature? And, why take ye thought for raiment? Conſider the Lilies of the field how they grow, they toil not, neither do they ſpin, and yet I ſay unto you, that, even* Solomon *in all his glory was not arrayed like one of theſe. Wherefore, if God ſo cloath the graſs of the field, which to day is, and to morrow is caſt into the Oven, ſhall he not much more cloath you, O ye of little Faith? Therefore take no thought, ſaying, What ſhall we eat? or, what ſhall we drink? Or, wherewithal ſhall we be cloathed? (for, after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things. But, ſeek ye firſt the Kingdom of God, and his righteouſneſs, and then all theſe things ſhall be added unto you. Take therefore no thought for to morrow, for the morrow ſhall take thought for the things of it ſelf; ſufficient unto the day is the evil thereof.* I might adde many other Texts to this purpoſe, But this is ſo full and convincing, that I ſuppoſe it needleſs.

*The benefits of truſting on God.*

58. All therefore that I ſhall ſay more concerning this duty, is, To put you in mind of the great Benefits of it; as firſt, that, By this Truſting upon God, you engage and binde him to provide for you. Men, you know, think themſelves highly concern'd not to fail thoſe that depend and truſt upon them; And certainly, God doth ſo much more. But then ſecondly; There is a great deal of Eaſe and quiet in the practice of this duty; It delivers us from all thoſe carkings

and immoderate cares which diſquiet our minds, break our ſleep, and gnaw even our very heart. I doubt not, but thoſe that have felt them, need not be told they are uneaſie. But then me-thinks, that uneaſineſs ſhould make us forward to embrace the means for the removing of them, and ſo we ſee it too often doth In unlawful ones; men will cheat, and ſteal, and lie, and do any thing, to deliver themſelves from the fear of want. But alas! they commonly prove but deceitful Remedies; they bring Gods curſe on us, and ſo are more likely to betray us to want, than to keep us from it. But, if you deſire a certain and unfailing cure for cares; take this of Relying upon God.

59. For what ſhould cauſe that man to fear want, that knows he hath one that cares for him, who is All-ſufficient, and will not ſuffer him to want what is fit for him? If a poor man had but a faithful promiſe from a wealthy perſon, that he would never ſuffer him to want, it is ſure, he would be highly cheered with it, and would not then think fit to be as carking as he was before: and yet a mans promiſe may fail us, he may either grow poor, and not be able; or, he may prove falſe, and not be willing to make good his word. But we know, God is ſubject neither to Impoveriſhing, nor deceit. And therefore, how vile an injury do we offer to him, If we dare not truſt as much upon his *promiſe*, as we would that of a *man*? Yea, and how great a miſchief do we do our ſelves, By loading our minds with a multitude of vexatious and tormenting cares, when we may ſo ſecurely *caſt our burden upon God*? I conclude this

this in the words of the Apoſtle, *Phil.* 4. 6. *Be careful in nothing, but in every thing, by prayer and ſupplication, with thanksgiving, let your requeſts be made known to God.*

# PARTITION II.

## *Of Humility, of Submiſſion to Gods Will, in reſpect of Obedience; of Patience in all ſorts of ſufferings, and, of Honour due to God in ſeveral wayes, in his Houſe, Poſſeſſions, his Day, Word, Sacraments*, &c.

Sect. 1. A SIXTH Duty to God, is HUMILITY, that is, ſuch a ſenſe of our own meanneſs, and his excellency, as may work in us lowly and unfeigned ſubmiſſion to him: This ſubmiſſion is twofold; firſt, to his Will, ſecondly, to his Wiſdom. *Humility.*

2. The ſubmiſſion to his Will, is alſo of two ſorts; the ſubmiſſion either of obedience, or patience; that of obedience, is our ready yielding our ſelves up to do his will, ſo that when God hath by his command made known to us what his pleaſure is, cheerfully and readily to ſet about it. To enable us to this, Humility is exceeding neceſſary; for, a proud per- *Submiſſion to Gods will, in reſpect of obedience.*

ſon is of all others the unapteſt to obey, and we ſee, men never pay an obedience, but where they acknowledge the perſon commanding to be ſome way above them. And ſo it is here, If we be not throughly perſwaded, that God is Infinitely above us, that we are vileneſs and nothing, in compariſon of him, we ſhall never pay our due obedience.

3. Therefore, if ever you mean to obey intirely (as you muſt, if ever you mean to be ſaved) get your hearts poſſeſt with the ſenſe of that great unſpeakable *diſtance* that is between God and you. Conſider him as he is a God of *infinite Majeſty* and *glory*; and we poor worms of the earth; He, infinite in power, able to do all things, and we, able to do nothing, not ſo much as to make one *hair white or black*, as our Saviour ſpeaks, *Mat* 5. 36. He, of *infinite purity* and holineſs, and we, polluted and defiled, wallowing in all kind of ſins and uncleanneſs; He, unchangeable and conſtant, and we, ſubject to change and alteration every minute of our lives. He, Eternal and Immortal, and we, frail mortals, that, when ever he *taketh away our breath we die, and are turned again to our duſt*, Pſal. 104. 29. Conſider all this, I ſay, and you cannot but acknowledge a wide difference between God and man, and therefore, may well cry out with *Job*, after he had approach't ſo near to God, as to diſcern ſomewhat of his excellency, Job 42. 56. *Now mine eye ſeeth thee, wherefore I abhor my ſelf, and repent in duſt and aſhes.*

*The great diſtance between God and us.*

4. And

4. And even, when this Humility hath brought us to obedience, it is not then to be caſt off, as if we had no further uſe of it; for, there is ſtill great uſe, nay, neceſſity of it, to keep us from any high conceits of our performances, which if we once entertain, it will blaſt the beſt of them, and make them utterly unacceptable to God; like the ſtrictneſs of the *Phariſee*, which when once he came to boaſt of, the *Publican*, was preferred before him, *Luke* 18. The beſt of our works are ſo full of Infirmity and pollution, that, If we compare them with that perfection and purity which is in God, we may truly ſay with the *Prophet*, *All our righteouſneſſes are as filthy rags*, *Iſaiah* 64. 6. And therefore, to pride our ſelves in them, is the ſame madneſs, that it would be in a Begger to brag of his apparel, when it is nothing but vile rags and tatters. Our Saviours precept in this matter muſt alwaies be remembred, *Luke* 17. 10. *When you have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants*; If when we have done all, we muſt give our ſelves no better a title, what are we then to eſteem our ſelves, that are ſo far from doing any conſiderable part of what we are commanded? Surely, that worſer name, of *ſlothful* and *wicked ſervant*, *Mat.* 25. 26. we have no reaſon to think too bad for us.

*The unworthineſs of our beſt works.*

5. A ſecond ſort of Submiſſion to His Will, is that of Patience; this, ſtands In ſuffering his will, as that of obedience did In acting it, and is nothing elſe, but, a willing and

*Submiſſion in reſpect of Patience.*

quiet yielding to whatever afflictions it pleaſes God to lay upon us. This the forementioned Humility will make eaſie to us, for, when our hearts are throughly poſſeſt with that reverence and eſteem of God, It will be impoſsible for us to grudge or murmur at whatever he does. We ſee an inſtance of it in Old *Eli*, 1 *Sam.* 3. Who, after he had heard the ſad threatnings of God againſt him, of the deſtruction of his family, the loſs of the Prieſthood, the cutting off both his ſons in one day, which were all of them afflictions of the heavieſt kind, yet, this one conſideration, that it was the Lord, inabled him calmly and quietly to yield to them; ſaying, *Let him do what ſeemeth him good*, Verſe 18. The ſame effect it had on *David*, in his ſuffering, Pſalm 39. 9. *I was dumb, I opened not my mouth, becauſe thou didſt it.* God doing it, ſilenced all murmurings and grumblings in him. And ſo muſt it do in us, in all our afflictions, if we will indeed approve our Humility to God.

6. For ſurely, you will not think, that child hath due Humility to his parent, or, that ſervant to his Maſter, that, when they are corrected, ſhall flie in the Father or Maſters face. But this do we, when ever we grudge and repine at that which God laies upon us. But, beſides the want of Humility in our ſo doing, there is alſo a great want of Juſtice in it; for, God hath, as we are his creatures, a Right to do with us what he will, and therefore, for us to reſiſt that right of his, is the higheſt Injuſtice that can be; nay farther, it is alſo the greateſt folly in the world, for, it is only our good that God aims at in afflicting us; that hea-

Heavenly Father is not like our earthly ones, who ſometime correct their children, only to ſatisfie their own angry humour, not to do them good. But this is ſubject to no ſuch frailties, *he doth not afflict willingly, nor grieve the children of men*, Lam. 3. 33. They are our ſins, which do not only give him juſt cauſe, but even force and neceſsitate him to puniſh us. He carries to us the bowels and affections of the tendereſt Father: now, when a Father ſees his child ſtubborn and rebellious, and running on in a courſe that will certainly undoe him, what greater act of Fatherly kindneſs can he do, than chaſten and correct him, to ſee, if by that means he may amend him; nay, indeed he could not be ſaid to have true kindneſs to him, if he ſhould not. And thus it is with God, when he ſees us run on in ſin, either, he muſt leave off to love us, and ſo, leave us to our ſelves to take our own courſe, and, that is the heavieſt curſe that can befall any man; or elſe, if he continue to love us, he muſt correct and puniſh us, to bring us to amendment. Therefore, when ever he ſtrikes, we are in all reaſon, not only patiently to lie under his rod, but (as I may ſay) kiſs it alſo; that is, Be very thankful to him, that he is pleaſed not to *give us over to our own hearts luſts*, Pſal. 18. 12. But ſtill continues his care of us; ſends afflictions, as ſo many meſſengers to call us home to himſelf. You ſee then, how groſs a folly it is, to murmur at thoſe ſtripes which are meant ſo graciouſly; It is like that of a froward Patient, which reproaches and reviles the Phyſician that comes

*Thankfulneſs for Gods Corrections.*

comes to cure him, and if ſuch a one be left to die of his diſeaſe, every one knows whom he is to thank for it.

*Fruitfulneſs under them.*

7. But it is not only quietneſs, no nor thankfulneſs neither, under afflictions, that is the full of our Duty in this matter; we muſt have Fruitfulneſs alſo, or, all the reſt will ſtand us in no ſtead. By Fruitfulneſs, I mean, the bringing forth that, which the afflictions were ſent to work in us; *viz.* the amendment of our lives. To which purpoſe, in time of affliction it is very neceſſary for us to call our ſelves to an account; to examine our hearts and lives, and ſearch diligently, what Sins lie upon us, which provoked God thus to ſmite us, and whatſoever we find our ſelves guilty of, humbly to confeſs to God, and Immediately to forſake, for the reſt of our time.

*In all ſorts of ſufferings.*

8. All I ſhall adde concerning this duty of Patience, is, that we are as much bound to it in one ſort of ſufferings, as another, whether our ſuffering be ſo Immediately from Gods hand, that no creature hath any thing to do in it, as ſickneſs, or the like; or whether it be ſuch, wherein men are the Inſtruments of afflicting us. For it is moſt ſure, when any man doth us hurt, he could not do it without Gods permiſſion and ſufferance, and God may as well make them the Inſtruments of puniſhing us, as do it more directly by himſelf; and, It is but a counterfeit patience, that pretends to ſubmit to God, and yet can bear nothing

thing from men; we ſee holy *Job*, who is ſet forth to us as a pattern of true patience, made no ſuch difference in his afflictions; he took the loſs of his Cattel, which the *Caldeans* and *Sabeans* robb'd him of, with the very ſame meekneſs, with which he did that which was conſumed by fire from Heaven. When therefore we ſuffer any thing from men, be it never ſo unjuſtly, In reſpect of them, we are yet to confeſs, It is moſt juſt, In reſpect of God, and therefore, inſtead of looking upon them with rage and revenge, as the common cuſtom of the world is, we are to look up to God, acknowledge his Juſtice in the affliction, begging his pardon moſt earneſtly for thoſe ſins, which have provoked him to ſend it, and patiently and thankfully bear it, till he ſhall ſee fit to remove it; ſtill ſaying with *Job*, *Bleſſed be the name of the Lord.*

9. But I told you, Humility contained in it a ſubmiſſion not only to his Will, But alſo to his Wiſdom; that is, To acknowledge him infinitely Wiſe, and therefore, that whatever he doth, is beſt and fitteſt to be done. And this we are to confeſs, Both in his Commands, and, in his Diſpoſing and ordering of things: Firſt, whatſoever he commands us, either to Believe, or do, we are to ſubmit to his Wiſdom in both, To believe, whatever he bids us believe, how Impoſſible ſoever it ſeems to our ſhallow underſtandings; and To do, whatever he commands us to do, how contrary ſoever it be to our fleſhly Reaſon, or humour, and In both to conclude, that

*Submiſſion to Gods wiſdom.*

*In his Commands.*

that his Commands are moſt fit and Reaſonable, however they appear to us.

*In his Diſpoſals.*

10. Secondly, We are to ſubmit to his Wiſdom, In reſpect of his Diſpoſal and Ordering of things; to acknowledge he diſpoſes all things moſt Wiſely, and that, not only in what concerns the world, In general; but alſo in what concerns every one of us, In particular; ſo that, what condition ſoever he puts us in, we are to aſſure our ſelves, It is that which is beſt for us, ſince he chuſes it for us who cannot erre. And therefore, never to have Impatient deſires of any thing in this world, but to leave it to God, to fit us with ſuch an eſtate and condition as he ſees Beſt for us, and there let us quietly and contentedly reſt; yea, though it be ſuch as of all others we ſhould leaſt have wiſh'd for our ſelves. And this ſurely cannot but appear very reaſonable to any that hath Humility; for, that having taught him, that, God is infinitely wiſe, and he very fooliſh, he can never doubt, but that it is much more for his good, that God ſhould chuſe for him, than he for himſelf; even as it is much more for the childes good to have the Parent chuſe for it, than to be left to thoſe ſilly choices it would make for its ſelf. For, how many times would it cut and burn, and miſchief it ſelf, if it might have every thing it deſires? And ſuch children are we, we many times eagerly deſire thoſe things which would undoe us if we had them. Thus many times we wiſh for Wealth, and Honour, and Beauty, and the like, when if we had them, they would only prove ſnares to us, we ſhould be drawn

drawn into ſin by them. And this God, who knows all things, ſees, though we do not, and therefore often denies us thoſe things which he ſees will tend to our miſchief, and it is his abundant mercy that he doth ſo. Let us therefore, when ever we are diſappointed of any of our aims and wiſhes, not only patiently, but joyfully ſubmit to it, as knowing that it is certainly beſt for us, It being choſen by the unerring wiſdom of our Heavenly Father.

11. A ſeventh Duty to God is HONOUR, that is, the paying him ſuch a reverence and reſpect as belongs to ſo great a Majeſty. And this is either Inward, or Outward. The Inward is, the exalting him in our hearts, having always the higheſt and moſt excellent eſteem of him. The Outward is, the manifeſting and ſhewing forth that Inward; and that is the firſt general in the whole courſe of our lives, the living like men that do indeed carry that high eſteem of God. Now, you know, If we bear any ſpecial Reverence, but to a Man, we will be careful not to do any foul or baſe thing in his preſence, and ſo, If we do indeed honor God, we ſhall abhor to do any unworthy thing in his ſight. But God ſees all things, and therefore, there is no way to ſhun the doing it in his ſight, if we do it at all; therefore, if we do thus reverence him, we muſt never at any time do any ſinful thing. *Honour.*

12. But, beſides this general way of Honouring God, there are many particular acts by which we may honour him, and, theſe acts are di- *Several ways of honouring God.*

vers

vers, according to the ſeveral particulars about which they are exerciſed. For, we are to pay this Honor, not only Immediately to himſelf, but alſo, by a due Eſtimation and account of all thoſe things that nearly relate, or belong to him. Thoſe are eſpecially ſix; firſt, his Houſe; ſecondly, his Revenue or Income (as I may ſay) thirdly, his Day; fourthly, his Word; fifthly, his Sacraments; and ſixthly, his Name; and Every one of theſe is to have ſome degree of our Reverence, and Eſteem.

*In his Houſe.*

13. Firſt, his Houſe, that is, the Church, which being the place ſet apart for his publick worſhip, we are to look on it, though not as Holy in reſpect of it ſelf, yet in reſpect of its uſe, and therefore, muſt not prophane it By imploying it to uſes of our own. This Chriſt hath taught us by that act of his, *Matth.* 21. 12. In driving the buyers and ſellers out of the Temple, ſaying, *My houſe is called the houſe of prayer:* And again, *John* 2. 16. *Make not my Fathers houſe a houſe of Merchandize.* By which it is clear, Churches are to be uſed only for the ſervices of God, and we are to make that the only End of our coming thither, and not to come to Church as to a Market, to make bargains, or diſpatch buſineſſes with our neighbours, as is too common among many. But, when ever thou entereſt the Church, remember, that it is the Houſe of God, a place where He is in an eſpecial manner preſent, and therefore take the counſel of the Wiſe man. *Eccleſ.* 5. 9. and *keep thy foot when thou goeſt into the houſe of God;* that is, Behave thy ſelf with that godly awe and reverence

which

which belongs to that great Majesty thou art before. Remember, that, thy Business there, is to converse with God, and therefore, shut out all thoughts of the world, even, of thy most lawful Business, which, though they be allowable at another time, are here sinful. How fearful a guilt is it then to entertain any such thoughts as are in themselves wicked? It is like the treason of *Judas*, who pretended indeed to come to kiss his Master, but brought with him a Band of Souldiers to apprehend him, *Matth.* 26. We make shew in our coming to Church, of serving and worshipping God, But we bring with us a train of his enemies to provoke and despite him. This is a wickedness that may outvie the prophaneness of these days, In turning Churches into Stables; for, sinful and polluted thoughts are much the worst sort of Beasts.

14. The second thing to which Respect belongs, is, His Revenue or Income; that is, whatsoever is his peculiar possessions, set apart for the maintenance of those that attend his Service; those were the Priests, in time of the Law, and Ministers of the Gospel, now with us. And whatever is thus set apart, we must look on with such respect, as not to dare to turn it to any other use. Of this sort, some are the Free-will-offerings of men, who have sometimes of their own accord given some of their Goods or Land to this Holy use; and whatsoever is so given, can neither by the person that gave, nor any other be taken away, without that great sin of Sacriledge. *His possessions.*

15. But

15. But beſides theſe, there was among the *Jews*, and hath always been in all Chriſtian Nations, ſomething allotted by the Law of the Nation, for the ſupport and maintenance of thoſe that attend the ſervice of God. And it is but juſt and neceſſary it ſhould be ſo, that thoſe who by undertaking that Calling are taken off from the ways of gaining a livelihood in the world, ſhould be provided for by them whoſe ſouls they watch over. And therefore it is moſt reaſonable, which the Apoſtle urges in this matter, 1 *Cor.* 9. 11. *If we have ſown unto you ſpiritual things, is it a great thing if we ſhall reap your carnal things?* That is, It is moſt unreaſonable for men to grudge the beſtowing a few carnal things, the outward neceſſaries of this temporal life, on them from whom they receive ſpiritual things, even, inſtruction and aſſiſtance towards the obtaining of an eternal life.

*The great ſin of Sacriledge.*

16. Now, whatſoever is thus appointed for this uſe, may by no means be imployed to any other. And therefore, thoſe Tithes which are here by Law allotted for the maintenance of the Miniſtery, muſt by no means be kept back, nor any tricks or ſhifts uſed to avoid the payment, either in whole, or in part. For firſt, It is certain, that it is as truly Theft as any other robbery can be, Miniſters having right to their Tithes, By the ſame Law which gives any other man right to his eſtate. But then ſecondly, It is another manner of robbery than we think of, It is a robbing of God, whoſe Service they were given to maintain: and, that you may not doubt

doubt the truth of this, It is no more than God himſelf hath ſaid of it, *Mal.* 3. 8. *Will a man rob God? Yet ye have robbed me; yet ye ſay, Wherein have we robbed thee? In Tithes, and offerings.* Here it is moſt plain, that in Gods account, the withholding Tithes is a robbing of him. And if you pleaſe, you may In the next verſe ſee what the gains of this robbery amounts to, *Ye are curſed with a curſe.* A curſe is all is gotten by it; and common experience ſhews us, that GOD'S vengeance doth In a remarkable manner purſue this ſin of Sacriledge, whether it be that of withholding Tithes, or the other, of ſeizing on thoſe poſſeſſions, which have been voluntarily conſecrated to God. Men think to enrich themſelves by it, but it uſually proves directly contrary; This unlawful gain becomes ſuch a Canker in the eſtate, as often eats out even that we had a juſt title to. And therefore, if you love (I will not ſay your ſouls, but) your eſtates, preſerve them from that danger, By a ſtrict care never to meddle with any thing ſet apart for God.

*The puniſhment.*

17. A Third thing, wherein we are to expreſs our Reverence to God, is the Hallowing of the Times, ſet apart for his Service. He who hath given all our time, requires ſome part of it to be paid back again, as a rent, or tribute of the whole. Thus the *Jews* kept holy the ſeventh day; and we Chriſtians, the Sunday, or Lords day; The *Jews* were in their Sabbath, eſpecially to Remember the Creation of the world, and we In ours, the Reſurrection of Chriſt,

*The times for his ſervice.*

*Lords day.*

Chriſt, By which a way is made for us into that Better world we expect hereafter. Now, this day thus ſet apart, is to be Imployed In the Worſhip and Service of God, and that, firſt, more ſolemnly and publickly In the Congregation, from which no man muſt then abſent himſelf without a juſt cauſe: and ſecondly, privately at home, In praying with, and inſtructing our Families, or elſe, In the yet more private duties of the cloſet, a mans own private Prayers, Reading, Meditating, and the like.

And that we may be at leiſure for theſe, A Reſt from all worldly buſineſs is commanded; therefore, let no man think, that a bare reſt from labour, is all that is required of him on the Lords day, But the time which he ſaves from the works of his calling, he is to lay out on thoſe ſpiritual duties. For, the Lords Day was never ordained to give us a pretence for Idleneſs, But only, to change our Imployment from worldly to heavenly, much leſs was it meant, that, By our Reſt from our callings, we ſhould have more time free to beſtow upon our Sins, as too many do, who are more conſtant on that day at the Ale-houſe, than the Church. But, this Reſt was commanded, firſt, to ſhadow out to us that Reſt from ſin which we are bound to all the days of our lives. And ſecondly, to take us off from our worldly Buſineſs, and to give us time to attend the ſervice of God, and the need of our ſouls.

18. And ſurely, if we rightly conſider it, it is a very great Benefit to us, that there is ſuch a ſet time thus weekly returning for that purpoſe. We are very intent and buſie upon the world,

and

and, if there were not some such time appointed to our hands, it is to be doubted, we should hardly allot any our selves: And then, what a starved condition must these poor souls of ours be in, that shall never be afforded a meal? Whereas, now there is a constant diet provided for them: every Sunday, if we will conscionably imploy it, may be a Festival day to them, may bring them in such spiritual food, as may nourish them to eternal life. We are not to look on this day with grudging, like those in *Amos* 8. 5. Who ask, *When will the Sabbath be gone, that we may set forth wheat*? As if that time were utterly lost, which were taken from our worldly Business. But we are to consider it, as the gainfullest, as the joyfullest day of the week, a day of Harvest, wherein we are to lay up in store for the whole week, nay, for our whole lives.

19. But, besides this of the weekly Lords day, there are other times, which the Church hath set apart for the Remembrance of some special mercies of God, such as, the Birth and Resurrection of Christ; the Descent of the Holy Ghost, and the like, and these days we are to keep in that manner which the Church hath ordered, to wit, In the solemn worship of God, and in particular thanksgiving for that special Blessing we then remember. And surely, whoever is truly thankful for those rich mercies, cannot think it too much to set apart some few days in a year for that purpose. *The Feasts of the Church.*

But then, we are to look, that our Feasts be truly spiritual, By Imploying the day thus holily, and not

not make it an occaſion of Intemperance and diſorder, as too many, who conſider nothing in Chriſtmas, and other good times, but the good cheers and jollity of them. For, that is doing deſpight, in ſtead of honour, to Chriſt, who came to bring all purity and ſoberneſs into the world; and therefore, muſt not have that coming of his remembred in any other manner.

20. Other days there are alſo ſet apart In memory of the Apoſtles, and other Saints, wherein we are to give hearty thanks to God, for his graces in them; particularly, that they were made Inſtruments of revealing to us Chriſt *Jeſus*, and the way of ſalvation, as you know the Apoſtles were By their Preaching throughout the world. And then farther, we are to meditate on thoſe Examples of holy life, they have given us, and ſtir up our ſelves to the Imitation thereof. And whoever does uprightly ſet himſelf to make theſe uſes of theſe ſeveral Holy days, will have cauſe, by the Benefit he ſhall find from them, to thank, and not to blame the Church for ordering them.

*The Faſts.*

21. Another ſort of days there are, which we are likewiſe to obſerve, and thoſe are days of Faſting and Humiliation; and, whatever of this kind the Church injoyns, whether conſtantly at ſet times of the year, or, upon any ſpecial and more ſudden occaſion, we are to obſerve in ſuch manner as ſhe directs; that is, not only a bare abſtaining from meat, which is only the Bodies puniſhment; But in afflicting our ſouls, humbling them deeply before God, in a hearty confeſsing, and bewailing of our own, and the nations ſins, and earneſt

earneſt prayers for Gods pardon and forgiveneſs, and for the turning away of thoſe Judgements, which thoſe ſins have called for: But above all, in *turning our ſelves from our ſins, looſing the bands of wickedneſs*, as *Iſaiah* ſpeaks, Chap. 58. 6. and exerciſing our ſelves in works of mercy, *dealing our bread to the hungry*, and the like, as it there follows.

22. Fourthly, we are to expreſs our Reverence to God, By honoring his Word; and this we muſt certainly do, if we do indeed honor him, there being no ſurer ſign of our deſpiſing any perſon, than the ſetting light by what he ſays to us; as on the contrary, if we value One, every word he ſpeaks will be of weight with us. Novv, this Word of God is expreſly contained in the holy Scriptures, the Old and New Teſtament, where he ſpeaks to us, to ſhew us his Will, and our duty. And therefore to this word of his, we are to bear a wonderful reſpect, to look upon it, as the rules by which we muſt frame all the actions of our life; and to that end to ſtudy it much, to read in it as often as we can, If it may be, never to let a day paſs us without reading or hearing ſome part of it read.

*Gods word.*

*The holy Scriptures.*

23. But then that is not all: we muſt not only read, But we muſt mark what we read, we muſt diligently obſerve, what Duties there are, which God commands us to perform; what faults they are, which God there charges us not to commit, together with the rewards promiſed to the one, and the puniſhment threatned to the other. When

we

we have thus marked, we muſt lay them up in our memory; not ſo looſely and careleſly that they ſhall preſently drop out again; But we muſt ſo faſten them there, by often thinking and meditating on them, that we may have them ready for our uſe. Now, that uſe is, the directing of our lives; and therefore, when ever we are tempted to the committing of any Evil, we are then to call to mind, This is the thing which in ſuch a Scripture is forbidden by God, and all his vengeances threatned againſt it; and ſo in like manner, when any opportunity is offered us of doing good, to remember, This is the duty which I was exhorted to in ſuch a Scripture, and ſuch glorious rewards promiſed to the doing of it; and by theſe conſiderations ſtrengthen our ſelves for reſiſtance of the evil, and performance of the good.

24. But, beſides this of the written Word, It hath pleaſed God to provide yet further for our Inſtruction By his Miniſters, whoſe office it is to teach us Gods Will, not by ſaying any thing contrary to the written Word (for, whatſoever is ſo, can never be Gods will) But by explaining it, and making it eaſier to our underſtandings, and then applying it to our particular occaſions, and exhorting and ſtirring us up to the practice of it; all which is the End, at which firſt, their Catechizing, and then, their Preaching, aimeth. And to this we are to bear alſo a due reſpect, By giving diligent heed thereto, not only being preſent at Catechizings and Sermons, and, either ſleep out the time, or, think of ſomewhat elſe, But carefully marking what is ſaid to us. And ſurely, if we did but rightly conſider, how much it concerns

cerns us, we ſhould conclude it very reaſonable for us to do ſo.

25 For firſt, as to that of Catechizing, It is the laying the foundation upon which all Chriſtian practice muſt be built; for, that is the teaching us our duty, without which it is impoſſible for us to perform it. And, though it is true, that, the Scriptures are the Fountains, from whence this knowledge of duty muſt be fetched, yet, there are many who are not able to *draw* it from this *Fountain* themſelves, and therefore it is abſolutely neceſſary, it ſhould be thus brought to them by others. *Catechizing.*

26. This Catechizing is generally look't on as a thing belonging only to the youth, and ſo indeed it ought, not, becauſe the oldeſt are not to learn, if they be ignorant, But, becauſe all children ſhould be ſo Inſtructed, that it ſhould be impoſſible for them to be Ignorant when they come to years. And it nearly concerns every Parent, as they will free themſelves from the guilt of their childrens Eternal undoing, that they be careful to ſee them inſtructed in all neceſſary things; to which purpoſe it will be fit, Early to teach them ſome ſhort Catechiſm, of which ſort none ſo fit as the *Church-Catechiſm*; yet are they not to reſt on theſe Endeavours of their own; But alſo to call in the Miniſters help, that he may build them up farther in Chriſtian knowledge.

27. But alas! It is too ſure, that Parents have very much neglected this Duty, and by that means it is that ſuch multitudes of men and women, that are called Chriſtians, know no more of

Chriſt, or any thing that concerns their own Souls, than the meereſt Heathen.

28. But, although it were their Parents fault that they were not inſtructed when they were young, yet it is now their own, if they remain ſtill ignorant; and it is ſure, it will be their own ruine and miſery, if they wilfully continue ſo. Therefore, whoever it be, of what age or condition ſoever, that is in this Ignorant eſtate, or in any ſuch degree of it, that he wants any part of neceſſary ſaving knowledge, let him as he loves his ſoul, as ever he would eſcape Eternal damnation, ſeek out for Inſtruction, and let no fear of ſhame keep any from it: for firſt, It is certain, the ſhame belongs only to the wilful continuing in Ignorance, to which the deſire of learning is directly contrary, and is ſo far from a ſhameful, that it is a moſt commendable thing, and will be ſure to be ſo accounted by all wiſe and good men. But ſecondly, ſuppoſe ſome prophane, ſenſeleſs people ſhould deride it, yet ſure, that ſhame were in all reaſon to be undergone joyfully, rather than venture on that confuſion of face which will at the day of Judgment befall thoſe who, to avoid a little falſe ſhame amongſt men, have gone on in a wilful ignorance of their duty, which Ignorance will be ſo far from excuſing any ſins they ſhall commit, that it adds one great and heavy ſin to all the reſt, even the deſpiſing that knowledge which is offered to them. How hainous a ſin that is, you may learn in the firſt Chapter of the *Proverbs*; where *hating knowledge*, verſe 29. is ſaid to be the thing that draws down thoſe ſad vengeances forementioned, even Gods forſaking men, laugh-

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ing at their calamity, inſtead of helping them: which is of all other conditions in the world the moſt miſerable: and ſurely, they are madly deſperate that will run themſelves into it.

29. As for thoſe who have already this Foundation laid, by the knowledge of the grounds of Chriſtian Religion, there is yet for them a farther help provided, by Preaching. And it is no more than needs, for, God knows, thoſe that underſtand their duty well enough, are too apt to forget it; nay, ſometimes by the violence of their own luſts, to tranſgreſs it, even when they do remember it, and therefore, it is very uſeful we ſhould be put in mind of it to prevent our forgetting, and alſo, often exhorted and aſſiſted to withſtand thoſe luſts which draw us to thoſe tranſgreſſions. And to theſe purpoſes Preaching is intended, firſt, to warn us to be upon our guard againſt our ſpiritual Enemy, and then, to furniſh us with weapons for the fight; that is, ſuch means and helps as may beſt enable us to beat off Temptations, and get the victory over them. *Preaching.* *

30. Since therefore this is the End of Preaching, we muſt not think, we have done our duty, when we have heard a Sermon, though never ſo attentively, But, we muſt lay up in our hearts thoſe Inſtructions and advices we there meet with, and uſe them faithfully to that End of overcoming our ſins. Therefore, when ever thou comeſt to the Phyſician of thy Soul, do as thou wouldeſt with the Phyſician of thy Body; thou comeſt to him, not only to hear him talk and tell thee what will cure thee, But alſo, to do accord-

ing to his directions; and, if thou doſt not ſo here, thou art as vain as he that expects a bare Receipt from his Doctor ſhall cure him, though he never make uſe of it. Nay, thou art much more vain and ridiculous, for that, though it do him no good, will do him no harm, he ſhall never be the worſe for having been taught a medicine, though he uſe it not: But in theſe Spiritual Receipts it is otherwiſe; If we uſe them not to our good, they will do us a great deal of harm, they will riſe up in Judgement againſt us, and make our condemnation ſo much the heavier. Beware therefore not to bring that danger upon thy ſelf, But, when thou haſt heard a Sermon, conſider with thy ſelf what directions there were in it for enabling thee to eſchew evil, or to do good. And, if there were any thing eſpecially concern'd thine own Boſome-ſin, lay that cloſe to thy heart, and all the week after make it matter of meditation; think of it even whilſt thou art at thy work, if thou wanteſt other time; and not only think of it, but ſet to the practice of it, do what thou wert adviſed to, for the ſubduing ſins, and quickning grace in thee. Finally, look carefully to practice the counſel of the Apoſtle, *Jam.* 1. 22. *Be ye doers of the Word, not hearers only, deceiving your own ſouls.* To hope for good from the Word, without doing of it, is, it ſeems, nothing but a deceiving our ſelves: Let us never therefore meaſure our godlineſs By the number of Sermons which we hear, as if the hearing many were the certain mark of a good Chriſtian; But by the ſtore of fruit we bring forth by them, without which all our Hearing will ſerve but to bring

bring us into that heavier portion of ſtripes, which belongs to him that *knows his Maſters will, and does it not*, Luke 12. 47. But, this reverence which is due to Preaching, we muſt not pay to all that is now adays called ſo, for, God knows, there are many *falſe Prophets gone out into the world*, as the Apoſtle ſpeaks, 1 *John* 4. 1. And now, if ever, is that advice of his neceſſary, *To try the ſpirits, whether they be of God.* But what I have ſaid, I mean only of the Preaching of thoſe who firſt, have a lawful calling to the Office; and ſecondly, frame their doctrine according to the right rule, the written Word of God. But, if any man ſay, he is not able to judge, whether the Doctrine be according to the Word, or no, let him at leaſt try it By the common known rules of duty which he doth underſtand, and, if he find it a doctrine giving men liberty to commit thoſe things which are by all acknowledged Sins, ſuch as *rebellion*, *injuſtice*, *unmerciſulneſs*, *uncleanneſs*, or the like, he may conclude, it is utterly contrary to God, and his Word, and then, Abhorrence, and not reverence belongs to it.

31. Fifthly, we are to Expreſs our Honouring of God, By reverencing his Sacraments: Thoſe are two; Baptiſm, and the Supper of the Lord. *The Sacraments.*

And this we are to do, Firſt, By our high Eſteem of them, Secondly, By our reverent uſage of them; we are firſt to prize them at a high rate, looking on them, as the Inſtruments of bringing to us the greateſt Bleſſings we can receive. The firſt of them, Baptiſm, that enters us into Covenant with God, makes us members of Chriſt,

and ſo gives us right to all thoſe precious Benefits, that flow from him, to wit, pardon of ſins, ſanctifying grace; and heaven it ſelf, on condition we perform our parts of the Covenant. And, as for the Lords Supper, that is not only a ſign and remembrance of Chriſt and his Death; But it is actually the giving Chriſt, and all the fruits of his death to every worthy Receiver; and therefore, there is a moſt high eſtimation, and value due to each of them.

*Of Baptiſm.*

32. And not only ſo; But in the ſecond place, we muſt ſhew our reverence, In our uſage of them; and that, firſt, Before; ſecondly, At; thirdly, After the time of Receiving them. It is true, that, the Sacrament of Baptiſm being now adminiſtred to us, when we are Infants, It is not to be expected of us, that we ſhould in our own perſons do any thing, either before, or, at the time of receiving it: thoſe performances were ſtrictly required of all perſons, who were Baptized when they were of years. But for us, it ſuffices to give us this right to Baptiſm, that we are born within the pale of the Church, that is, of Chriſtian parents; and all that is required at that time is, what we can only perform by others, they in our ſtead promiſing, that, when we come to years we will perform our parts of the Covenant. But by how much the leſs we are then able to do ſo much, the greater Bond lies on us to perform thoſe after-duties required of us, by which we are to ſupply the want of the former.

33. Now

33. Now, if you would know, what thoſe duties are, look over thoſe promiſes which your Godfathers and Godmothers then made in your name, and you may then learn them. I cannot give you them in a better form, than that of our Churches Catechiſm, which tells, *That our Godfathers and Godmothers did promiſe and vow three things in our names*; firſt, *that we ſhould forſake the Devil and all his works; the pomps and vanities of this wicked world; and all the ſinful luſts of the fleſh.* Where, By the Devil, is meant, firſt, the worſhipping of all falſe gods, which is indeed but worſhipping the Devil: A ſin which at the time of Chriſts coming into the world was very common, moſt part of mankind then living in that vile Idolatry. And therefore, when Baptiſm was firſt ordained, it was but needful, to make the forſaking of thoſe falſe Gods a principal part of the Vow. And, though thoſe falſe worſhips are now much rarer, yet there was one ſpecial part of them, which may be feared to be yet too common among us, and that is, all ſorts of uncleanneſs, which, though we do not make Ceremonies of our Religion, as the Heathens did of theirs, yet, the committing thereof is a moſt high provocation in Gods eyes, ſuch as drew him to deſtroy whole *Cities with fire and brimſtone*, as you may read, *Gen.* 19. Nay, the *whole world, with water*, *Gen.* 6. and, will not fail to bring down judgements, and ſtrange ones, on any that continue therein; and therefore, the forſaking them well deſerves to be look't on as an eſpecial part of this promiſe. Beſides this, all

*The vow of Baptiſm.*

dealing with the Devil, is here vowed againſt, whether it be, By practiſing witchcraft our ſelves, or, conſulting with thoſe that do, upon any occaſion whatever, as, the recovery of our health, our goods, or whatever elſe; for, this is a degree of the former ſin, It is the forſaking of the Lord, and ſetting up the Devil for our God, whilſt we go to him in our needs for help.

34. But we alſo renounce all the works of the Devil; and thoſe are, either, In general, all thoſe that the Devil tempts us to, or elſe, thoſe particular kinds of ſin which have moſt of his Image on them; that is, thoſe which he himſelf moſt practiſes, ſuch are, Pride (which brought him from being an Angel of light, to the accurſed condition he is now in) and Lying; he is, as our Saviour ſaith, *John* 8. 44. *A lyar, and the Father of it*; and ſuch alſo are, Malice, and Envy, eſpecially, Killing and Deſtroying of others, for, he was a *murderer from the beginning*, *John* 8. 48. But above all, there is nothing wherein we become ſo like him, as In Tempting and drawing others to ſin, which is his whole trade and buſineſs, and, if we make it any part of ours, we become like that *roaring Lion, that goes about ſeeking whom he may devour*, 1 Pet. 5. 8.

35. The *ſecond* thing we Vow to forſake, is, the *Pomps and vanities of this wicked world.* By the pomps and vanities, there are ſeveral things meant; ſome of them ſuch as were uſed by the Heathens, In ſome Unlawful ſports of theirs, wherein we are not now ſo much concern'd, there being none of them remaining among us; But beſides that, there is meant, all exceſs, either

in diet, or ſports, or apparel, when we keep not thoſe due meaſures, which, either by the general rules of ſobriety, or, the particular circumſtances of our qualities and callings, we are bound to. Next, By the wicked world, we may underſtand, firſt, the wealth and greatneſs of the world, which, though we do not ſo totally renounce, that it is lawful for a Chriſtian to be either rich, or great, yet, we thus far promiſe to forſake them, that, we will not ſet our hearts upon them, nor either get, or keep them, by the leaſt unlawful means. Secondly, By the wicked world, we may underſtand the companies and cuſtoms of the world, which, ſo far as they are wicked, we here renounce; that is, we promiſe never to be drawn By company, to the commiſſion of a ſin, But rather to forſake the moſt delightful company, than be enſnared by it; nor yet By cuſtom, But rather venture the ſhame of being thought ſingular, ridiculous perſons, walk as it were in a path by our ſelves, than put our ſelves into that *broad way that leads to deſtruction*, By giving our ſelves over to any ſinful cuſtom, how common ſoever it be grown. If this part of our Vow were but throughly conſidered, It would arm us againſt moſt of the Temptations the world offers us, company, and cuſtom, being the two ſpecial Inſtruments by which it works on us.

36. A third thing we renounce, is, all the ſinful luſts of the fleſh; where the fleſh is to be underſtood in that ſenſe wherein the Scripture often uſes it, for the fountain of all diſordered affections. For, though thoſe unclean deſires, which we ordinarily call the luſts of the fleſh, are

here meant, yet they are not the only things here contained, there being divers other things which the Scripture calls the *works of the flesh*; I cannot better inform you of them, than by setting down the list S. *Paul* gives of them, *Gal.* 5. 19, 20, 21. *Now, the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.* This, with those other descriptions, you will finde scattered in several places of Scripture, will shew you, there are many things contained under this part of your Vow, the forsaking all the sinful lusts of the flesh.

37. The second thing our Godfathers and Godmothers promised for us, was, that *we should believe all the Articles of the Christian Faith.* These we have summed up together in that which we call the Apostles Creed, which, since we promise to believe, we are supposed also to promise to learn them, and that, not only the words, but likewise the plain sense of them; for, who can Believe, what he either never heard of, or knows not any thing of the meaning of it? Now, By this Believing is meant, not only, the consenting to the Truth of them, But also, the living like them that do Believe: As for Example, our believing that God created us, should make us live in that subjection and Obedience to him, which becomes Creatures to their Creator; the believing that Christ Redeemed us, should make us yield up our selves to him as his purchase, to be disposed wholly by him, and imployed only in his

his ſervice. The believing a Judgement to come, ſhould give us care ſo to walk, that we may not be condemned in it. And our believing the life Everlaſting, ſhould make us diligent ſo to imploy our ſhort moment of time here, that our Everlaſting life may be a life of joy, not of miſery to us. In this manner, from all the Articles of the Creed, we are to draw Motives to confirm us in all Chriſtian Practice, to which End it is that our learning and believing of them tends, and therefore, without it we are very far from making good this part of our Vow, the *believing all the Articles of the Chriſtian faith.*

38. The laſt part of our Vow is, that we *ſhould keep Gods holy will, and Commandments, and walk in the ſame all the daies of our lives.* Where, By *our keeping Gods holy will, and Commandments*, is meant, our doing of all thoſe things, which he hath made known to us to be his will we ſhould perform; wherein he hath given us his holy Word to inſtruct us, and teach us, what it is that he requires of us, and now he expects that we ſhould faithfully do it, without favouring our ſelves in the Breach of any one of his commands. And then, In this entire obedience, we muſt walk *all the daies of our lives*: that is, we muſt go on in a conſtant courſe of obeying God; not only fetch ſome few ſteps in his waies, But walk in them, and that, not for ſome part of our time, but *all the daies of our lives*, never turn out of them, But go on conſtantly in them, as long as we live in this world.

39. Having

*The ſtrict obligation of this Vow of Baptiſm.*

39. Having now thus Briefly explained to you this Vow made at your BAPTISM, all I ſhall adde concerning it, is, only to remember you, How nearly you are concern'd in the keeping it: and that, firſt, In reſpect of Juſtice, ſecondly, In reſpect of advantage and Benefit. That you are in Juſtice bound to it, I need ſay no more but that it is a promiſe, and you know, Juſtice requires of every man the keeping of his promiſe. But then, this is of all other promiſes the moſt ſolemn and binding, for it is a Vow, that is, a promiſe made to God; and therefore, we are not only unjuſt, but forſworn, when ever we break any part of it.

40. But ſecondly, we are alſo highly concern'd to keep it, In reſpect of our own Benefit. I told you before, that, Baptiſm entred us into Covenant with God; now, a Covenant is made up of two parts, that is, ſomething promiſed by the one party, and ſomething by the other of the parties that make the Covenant. And, if one of them break his part of the Covenant, that is, perform not what he hath agreed to, he can in no reaſon look that the other ſhould make good his. And ſo it is here, God doth indeed promiſe thoſe Benefits before mentioned, and that is his part of the Covenant. But then, we alſo undertake to perform the ſeveral things contained in this Vow of Baptiſm, and that is our part of it, and, unleſs we do indeed perform them, God is not tyed to make good his, and ſo we forfeit all thoſe precious Benefits and advantages,

tages; we are left in that natural and miſerable eſtate of ours, *children of wrath, enemies to God, and heirs of eternal damnation.* And now, what can be the pleaſure, that any, or all ſins can afford us, that can make us the leaſt degree of Recompenſe for ſuch a loſs, The loſs of Gods favour and grace, here; and the loſs of our own ſouls, hereafter? For, as our Saviour ſaith, *Mark* 8. 36. *What ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul?* Yet this mad bargain we make, when ever we break any part of this our Vow of Baptiſm. It therefore moſt nearly concerns us to conſider ſadly of it, to remember, that every ſin we commit is a direct Breach of this Vow, and therefore, when thou art tempted to any ſin, ſeem it never ſo light; ſay not of it, as *Lot* did of *Zoar*, Gen. 19. 20. *Is it not a little one?* But conſider, that, whatever it is, Thou haſt in thy Baptiſm vowed againſt it, and then be it never ſo little, it draws a great one at the heels of it, no leſs than that of being Forſworn, which whoever commits, God hath in the third Commandment pronounced, *He will not hold him guiltleſs.* And that we may the better keep this Vow, It will be very uſeful often to repeat to our ſelves the ſeveral Branches of it; that ſo we may ſtill have it ready in our minds to ſet againſt all temptations; and ſurely, It is ſo excellent a weapon, that, If we do not either caſt it aſide, or uſe it very negligently, it will Enable us by Gods help, to put to flight our ſpiritual Adverſary. And this is that Reverence we are to pay to this firſt Sacrament, That of Baptiſm.

PAR-

# PARTITION III.

## *Of the Sacrament of the Lords Supper; of Preparation before, as, Examination; Of Repentance, Faith, Obedience; of duties to be done at the Receiving; and afterwards, &c.*

*The Lords Supper.*

Sect. 1. NOW follows the Reverence due to the Sacrament of the LORDS SUPPER; and in this, I muſt follow my firſt diviſion, and ſet down firſt, what is to be done Before; ſecondly, At; and thirdly, After the time of Receiving; for, in this Sacrament we cannot be excuſed from any one of theſe, though In the former we are.

*Things to be done before receiving.*

2. And firſt, for that which is to be done Before, S. *Paul* tells us, It is Examination, 1 *Cor.* 11. 28. *But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.* But, before I proceed to the particulars of this Examination, I muſt In the general tell you, that, the Special Buſineſs we have to do in this Sacrament, is, to repeat and renew that Covenant we make with God in our Baptiſm, which we have

*Examination.*

have in many ways grievouſly broken; It pleaſes God, In his great mercy, to ſuffer us to come to the renewing of it in this Sacrament, which if we do in ſincerity of heart, he hath promiſed to accept us, and to give us all thoſe Benefits in this, which he was ready to beſtow in the other Sacrament, If we had not By our own fault forfeited them. Since then the renewing of our Covenant is our Buſineſs of this time, It follows, that theſe three things are neceſſary towards it: Firſt, that we underſtand what the Covenant is; Secondly, that we conſider, what our Breaches of it have been; and Thirdly, that we reſolve upon a ſtrict obſervance of it, for the reſt of our life. And, the Trying our ſelves in every one of theſe particulars, is that Examination which is required of us Before we come to this Sacrament.

3. And firſt, we are to Examine, whether we underſtand what this Covenant is; This is exceeding neceſſary, as being the Foundation of both the other, for, It is neither poſſible to diſcover our paſt ſins, nor to ſettle purpoſes againſt them for the future, without it. Let this therefore be your firſt Buſineſs, Try, whether you rightly underſtand what that Covenant is which you entred into at your Baptiſm; what be the Mercies promiſed on Gods part, and the Duties on yours. And, becauſe the Covenant made with each of us In Baptiſm, is only the applying to our particulars the Covenant made by God in Chriſt, with all mankind in general, you are to conſider, whether you underſtand that; If you do not, you muſt Immediately ſeek for Inſtruction in it. And, till you have means of gaining

better

better, look over what is briefly ſaid in the entrance to this Treatiſe, concerning the SECOND COVENANT, which is the foundation of that Covenant which God makes with us in our Baptiſm. And, becauſe you will there find, that, Obedience to all Gods Commands, is the condition required of us, and is alſo that which we expreſly Vow in our Baptiſm, it is neceſſary, you ſhould likewiſe know what thoſe Commands of God are. Therefore, if you find you are ignorant of them, never be at reſt till you have got your ſelf Inſtructed in them, and have gained ſuch a meaſure of knowledge, as may direct you to do that *Whole Duty of Man* which God requires. And, the giving thee this Inſtruction is the only aim of This Book, which, the more ignorant thou art, the more earneſtly I ſhall intreat thee diligently to read. And, if thou haſt heretofore approacht to this Holy Sacrament, in utter Ignorance of theſe neceſſary things, bewail thy ſin in ſo doing, but preſume not to come again, till thou haſt by gaining this neceſſary knowledge, fitted thy ſelf for it, which thou muſt haſten to do. For, though no man muſt come to the Sacrament in ſuch Ignorance, yet, if he wilfully continue in it, that will be no excuſe to him, for keeping from this holy Table.

4. The ſecond part of our Examination is, concerning our Breaches of this Covenant; and here thou wilt find the uſe of that knowledge I ſpake of. For, there is no way of diſcovering what our Sins have been, but by trying our Actions by that which ſhould be the Rule of them, the Law of God. When

*Sins.*

A Rule there-

therefore, thou ſetteſt to this part of Examination, Remember, what are the ſeveral Branches of thy duty, and then ask thy own Heart in every particular, How thou haſt performed it. And, content not thy ſelf with knowing in general, that thou haſt broken Gods Law, But, do thy utmoſt, to diſcover in what particulars thou haſt done ſo. Recall, as well as thou canſt, all the paſſages of thy life, and in each of them, conſider what part of that duty hath been tranſgreſt by it. And that, not only In the groſſer act, But In word alſo, nay, Even in thy moſt ſecret thoughts: For, though mans Law reaches not to them, yet Gods doth; ſo that, whatever he forbids In the act, he forbids likewiſe In the thoughts and deſires, and ſees them as clearly, as our moſt publick acts. This particular ſearch is exceeding neceſſary; for, there is no promiſe of forgiveneſs of any ſin, But only to him that confeſſeth, and forſaketh it. Now, to both theſe it is neceſſary, that, we have a direct and particular knowledge of our ſins. For, How can he either confeſs his Sin, that knows not his guilt of it? Or, How can he reſolve to forſake it, that diſcerns not himſelf to have formerly cleaved to it? Therefore, we may ſurely conclude, that this Examination is not only Uſeful, but neceſſary, towards a full and complete Repentance; for, he that does not take this particular view of his ſins, will be likely to Repent But by Halves, which will never avail him towards his pardon; nothing But an Entire forſaking of Every evil way, being ſufficient for that. But ſurely, of all other

*Several ſorts.*

times

times, It concerns us, that, when we come to the Sacrament, our Repentance be full and complete; and therefore, this ſtrict ſearch of our own hearts is then eſpecially neceſſary. For, although it be true, that it is not poſſible by all our diligence to diſcover, or remember every ſin of our whole lives, and, though it be alſo true, that, what is ſo unavoidably hid from us, may be forgiven without any more particular confeſſion than that of *David*, Pſalm 19. 12. *Cleanſe thou me from my ſecret faults;* yet, this will be no plea for us, if they come to be ſecret, only, Becauſe we are negligent in ſearching. Therefore, take heed of deceiving thy ſelf in this weighty Buſineſs, But ſearch thy ſoul to the bottom, without which it is Impoſſible that the wounds thereof ſhould ever be throughly cured.

5. And, as you are to Enquire thus narrowly concerning the ſeveral Sorts of ſins, ſo alſo muſt you concerning the Degrees of them, for, there are divers Circumſtances which increaſe and heighten the Sin. Of this ſort there are many; as firſt, When we ſin againſt knowledge, that is, when we certainly know ſuch a thing to be a ſin, yet for the preſent pleaſure, or profit (or, whatever other motive) adventure on it. This is by Chriſt himſelf adjudged to be a great Heightning of the ſin. *He that knows his Maſters will, and doth it not, ſhall be beaten with many ſtripes*, Luke 12. 47. Secondly, when we ſin with Deliberation, that is, when we do not fall into it of a ſudden, ere we are aware, But have time to conſider of it, This is another degree of the ſin. But thirdly, a yet higher is, when we do it againſt the Reſiſtances

ſiſtances and checks of our own Conſcience, when that at the time tells us, This thing thou oughteſt not to do: nay, lays before us the danger, as well as the ſin of it, yet, in ſpight of theſe admonitions of conſcience, we go on and commit the ſin; this is a huge Increaſe of it, ſuch as will raiſe the leaſt ſin into a moſt high provocation. For it is plain, a ſin thus committed, muſt be a wilful one, and then, Be the matter of it never ſo light, It is moſt hainous in Gods eyes. Nay, this is a circumſtance of ſuch force, that it may make an Indifferent action, that is In it ſelf no ſin, become one. For, though my Conſcience ſhould erre, In telling me ſuch a thing were unlawful, yet, ſo long as I were ſo perſwaded, it were ſin for me to do that thing; for, In that caſe, my Will conſents to the doing a thing which I believe to be diſpleaſing to God, and God (who judges us by our Wills, not Underſtandings) Imputes it to me as a ſin, as well as if the thing were In it ſelf unlawful. And therefore, ſurely we may conclude, That any thing which is In it ſelf ſinful, is made much more ſo, By being committed againſt the checks of Conſcience. A fourth Aggravation of a ſin is, when it hath been often repeated, for then, there is not only the guilt of ſo many more Acts, But every Act grows alſo ſo much worſe, and more Inexcuſable. We always judge thus In faults committed againſt our ſelves, we can forgive a ſingle Injury more eaſily, than the ſame, when it hath been repeated, and the oftner it hath been ſo repeated, the more hainous we account it. And ſo ſurely it is In faults againſt God alſo. Fifthly,

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the ſins which have been committed after Vows and Reſolutions of Amendment, are yet more grievous; for, that contains alſo the Breaking of thoſe promiſes. Somewhat of this there is in every wilful ſin, Becauſe, every ſuch is a Breach of that Vow we make at Baptiſm. But, beſides that, we have ſince bound our ſelves by new vows, If at no other time, yet ſurely at our coming to the Lords Supper, that being (as was formerly ſaid) purpoſely to repeat our vows of Baptiſm. And the more of theſe vows we have made, ſo much the greater is our guilt, if we fall back to any ſin we then renounced. This is a thing very well worth weighing, and therefore, Examine thy ſelf particularly at thy approach to the Sacrament, concerning thy Breaches of former vows made at the Holy Table. And, If upon any other occaſion, as ſickneſs, trouble of mind, or the like, thou haſt at any time made any other, call thy ſelf to a ſtrict account How thou haſt performed them alſo, and remember, that, every ſin committed againſt ſuch vows, is, Beſides its own natural guilt, a Perjury likewiſe. Sixthly, a yet higher ſtep is, when a Sin hath been ſo often committed, that we are come to a cuſtom and Habit of it: and that is indeed a high degree.

6. Yet even of Habits, ſome are worſe than others, as firſt, If it be ſo confirmed, that we are come to a Hardneſs of heart; have no ſenſe at all of the ſin: Or, ſecondly, If we go on in it againſt any Extraordinary means uſed by God to reform us, ſuch as, ſickneſs, or any other affliction, which ſeems to be ſent on purpoſe for our reclaiming.

Reclaiming. Or thirdly, If all Reproofs and Exhortations, either of Miniſters, or private friends, work not on us, But either make us angry at our reprovers, or, ſet us on defending the ſin. Or laſtly, If this ſinful Habit be ſo ſtrong in us, as to give us a love to the ſin, not only in our ſelves, but in others; If, as the Apoſtle ſaith, *Rom.* 1. 31. *We do not only do the things, but take pleaſure in them that do them*, and therefore, intice and draw as many as we can into the ſame ſins with us: Then it is riſen to the higheſt ſtep of wickedneſs, and, is to be look't on as the utmoſt degree, both of ſin, and danger. Thus you ſee, How you are to Examine your ſelves concerning your ſins, In each of which you are to conſider, How many of theſe heightning circumſtances there have been, that ſo you may aright meaſure the Hainouſneſs of them.

7. Now, the End of this Examination is, to bring you to ſuch a ſight of your ſins, as may truly humble you; make you ſenſible of your own danger, that have provoked ſo great a Majeſty, who is able ſo ſadly to revenge himſelf upon you. And that will ſurely, even to the moſt carnal heart, appear a reaſonable ground of ſorrow. But that is not all; It muſt likewiſe bring you to a ſenſe and abhorrence of your Baſeneſs, and Ingratitude, that have thus offended ſo good and gracious a God; that have made ſuch unworthy and unkind returns to thoſe tender and rich mercies of his. And, this conſideration eſpecially muſt melt your hearts into a deep ſorrow and contrition, the degree whereof muſt be in *Humiliation.*

ſome

ſome meaſure anſwerable to the degree of your ſins. And the greater it is, (provided it be not ſuch as ſhuts up the hope of Gods Mercy) the more acceptable it is to God, who hath promiſed not to *deſpiſe a broken and contrite heart*, *Pſal.* 51. 17. And, the more likely it will be alſo to bring us to Amendment: For, If we have once felt what the ſmart of a wounded Spirit is, we ſhall have the leſs mind to venture upon ſin again.

8. For, when we are tempted with any of the ſhort pleaſures of ſin, we may then, out of our own Experience, ſet againſt them the ſharp pains and terrors of an Accuſing Conſcience, which will, to any that hath felt them, be able infinitely to outweigh them. Endeavour therefore to bring your ſouls to this melting temper, to this deep unfeigned ſorrow, and that, not only for the danger you have brought upon your ſelf; for, though that be a conſideration which may and ought to work ſadneſs in us, yet, where that alone is the motive of our ſorrow, It is not that ſorrow which will avail us for pardon; and, the reaſon of it is clear, for, that ſorrow proceeds only from the love of our ſelves, we are ſorry becauſe we are like to ſmart. But, the ſorrow of a true penitent, muſt be joyned alſo with the love of God, and that will make us grieve for having offended Him, though there were no puniſhment to fall upon our ſelves. The way then to ſtir up this ſorrow in us, is firſt, to ſtir up our love of God, By repeating to our ſelves the many gracious acts of his mercy towards us, particularly,

*Contrition.*

that

that of his ſparing us, and not cutting us off in our ſins. Conſider with thy ſelf, How many and how great provocations thou haſt offered him, perhaps, In a continued courſe of many years wilful diſobedience, for which thou mighteſt, with perfect Juſtice, have been ere this ſent quick into hell: Nay, poſſibly thou haſt before thee many examples of leſs ſinners than thou art, who have been ſuddenly ſnatcht away in the midſt of their ſins. And what cauſe canſt thou give, why thou haſt thus long eſcaped, But only, becauſe His eye hath ſpared thee? And what cauſe of that ſparing, But his tender compaſſions towards thee; his unwillingneſs that thou ſhould'ſt periſh? This conſideration, If it be preſt home upon thy ſoul, cannot chuſe (if thy heart be not as hard as the nether Milſtone) But awake ſomewhat of love in thee towards this gracious, this long-ſuffering God, and that love will certainly make it appear to thee, that, It is an *evil thing and bitter, that thou haſt forſaken the Lord, Jer.* 2. 19. That thou haſt made ſuch wretched requitals of ſo great mercy; It will make thee both aſhamed, and angry at thy ſelf, that, thou haſt been ſuch an unthankful creature. But, if the conſideration of this one ſort of mercy, (God's forbearance only,) be ſuch an Engagement and Help to this godly ſorrow, what will then be the multitude of thoſe other mercies which every man is able to reckon up to himſelf? And therefore, let every man be as particular in it as he can; call to mind as many of them as he is able, that ſo he may attain to the greater degree of true Contrition.

9. And, to all theſe Endeavours, muſt be added earneſt

earneſt prayers to God, that He By his Holy Spirit would ſhew you your ſins, and ſoften your hearts, that you may throughly bewail and lament them.

*Confeſſion.*

10. To this muſt be joyned an humble confeſſion of ſins to God, and that, not only in general, but alſo in particular, as far as your memory of them will reach, and that, with all thoſe heightning circumſtances of them, which you have by the forementioned examination diſcovered. Yea, even ſecret and forgotten ſins muſt in general be acknowledged, for it is certain, there are multitudes of ſuch; ſo that it is neceſſary for every one of us to ſay with *David*, *Pſal.* 19. 12. *Who can underſtand his errors? Cleanſe thou me from my ſecret faults.* When you have thus confeſt your ſins with this hearty ſorrow, and ſincere hatred of them, you may then (and not before) be concluded to feel ſo much of your diſeaſe, that it will be ſeaſonable to apply the Remedy.

*Faith.*

11. In the next place therefore, you are to look on him whom God *hath ſet forth to be the propitiation of our ſins*, Rom. 3.25. *Even Jeſus Chriſt, that Lamb of God, which taketh away the ſins of the world*, *John* 1. 29. And earneſtly beg of God, that, By his moſt precious blood your ſins may be waſhed away; and that God would for his ſake be reconciled to you. And this you are to believe will ſurely be done, If you do for the reſt of your time forſake your ſins, and give your ſelves up ſincerely to obey God in all his commands. But without that,

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it is vain to hope any Benefit from Christ, or his sufferings. And therefore, the next part of your preparation, must be the setting those Resolutions of Obedience, which I told you was the third thing you are to Examine your selves of, Before your approach to the holy Sacrament.

*Resolutions of Obedience.*

12. Concerning the particulars of this Resolution, I need say no more, But, that it must answer every part, and branch of our duty; that is, we must not only in general resolve, that we will observe Gods Commandments, But we must resolve it for every Commandment By it self; and especially, where we have found our selves most to have failed heretofore, there Especially to renew our Resolutions. And herein it nearly concerns us, to look that these resolutions be sincere and unfeigned, and not only such slight ones as people use out of custom to put on at their coming to the Sacrament, which they never think of keeping afterwards. For, this is a certain truth, that, whosoever comes to this Holy Table, without an Entire hatred of every sin, comes unworthily; and it is as sure, that, he that doth Entirely hate all sin, will resolve to forsake it; for, you know, Forsaking naturally follows Hatred; no man willingly abides with a thing, or person he hates. And therefore, he that doth not so resolve, as that, God the searcher of hearts may approve it as sincere, cannot be supposed to Hate sin, and so, cannot be a worthy Receiver of that holy Sacrament. Therefore, try your Resolutions throughly, that you deceive not your selves in them; It

is your own great danger, if you do; for it i
certain, you cannot deceive God, nor gain ac
ceptation from him By any thing which is no
perfectly hearty and unfeigned.

*Of the means.*

13. Now, as you are to resolve on thi
new Obedience, so you are likewise t
resolve on the Means, which may assi
you in the performance of it. An
therefore, Consider, in every duty, what are th
means that may help you in it, and resolve t
make use of them, how uneasie soever they b
to your flesh: so on the other side, consider, wha
things they are, that are likely to lead you to sin
and resolve to shun and avoid them: this yo
are to do, In respect of all sins whatever, Bu
especially In those, whereof you have formerl
been guilty. For, there it will not be hard fo
you to find, By what steps and degrees yo
were drawn into it; what Company; what Occa
sion it was that ensnared you, as also, to wha
sort of Temptations you are apteſt to yield
And therefore, you must particularly fence you
self against the sin, By avoiding those Occasion
of it.

14. But it is not enough, that you resolve yo
will do all this hereafter, But, you must Instantl
set to it, and begin the course, By doing at th
present, whatsoever you have opportunity o
doing. And there are several things, whic
you may, nay, must do at the present, Befor
you come to the Sacrament.

*Present renouncing of sin.*

15. As first, you must cast o
every sin, not bring any on
unmortified lust with you t
tha

that Table; for, it is not enough, to purpose to cast them off afterwards, But, you must then actually do it, By withdrawing all degrees of love and affection from them; you must then give a Bill of divorce to all your old Beloved sins, or else, you are in no fit way to be married to Christ. The reason of this is clear; for, this Sacrament is our spiritual nourishment; now, before we can receive spiritual nourishment, we must have spiritual life, (for, no man gives food to a dead person.) But, whosoever continues not only in the act, But In the love of any one known sin, hath no spiritual life, But is in Gods account no better than a dead carcase, and therefore, cannot receive that spiritual food. It is true, He may eat the Bread, and drink the wine, But he receives not Christ, But instead of him, that which is most dreadful; the Apostle will tell you what, 1 *Cor.* 11. 29. *He eats and drinks his own damnation.* Therefore, you see, how great a necessity lies on you, thus actually to put off every sin, before you come to this Table.

*Imbracing vertue.*

16. And the same necessity lies on you for a second thing to be done at this time, and that is, the putting your soul into a Heavenly and Christian temper; By possessing it with all those Graces which may render it acceptable in the eyes of God. For, when you have turned out Satan, and his accursed train, you must not let your soul lie empty; If you do, Christ tells you, *Luke* 11. 26. He will *quickly return again, and your last estate shall be worse than your first.* But

you muſt By earneſt prayer Invite into it the Holy Spirit with his Graces, or, if they be in ſome degree there already, you muſt pray, that he will yet more fully poſſeſs it, and you muſt quicken and ſtir them up.

*Quickning of graces.*

17. As for Example, you muſt quicken your Humilitie, By conſidering your many and great ſins; your Faith, By meditating on Gods promiſes to all penitent ſinners; your love to God, By conſidering his mercies, eſpecially thoſe remembred in the Sacrament, his giving Chriſt to die for us; and your love to your neighbour, nay, to your Enemies, By conſidering that great Example of his ſuffering for us that were Enemies to him. And it is moſt particularly required of us, when we come to this Table, that we copy out this pattern of his, In a perfect forgiveneſs of all that have offended us, and not only forgiveneſs, But ſuch a kindneſs alſo, as will expreſs it ſelf In all offices of love and friendſhip to them.

*Charity.*

18. And, If you have formerly ſo quite forgot that Bleſſed Example of his, as to do the direct contrary; if you have done any unkindneſs or injury to any perſon, Then, you are to ſeek forgiveneſs from him: and to that End, firſt, acknowledge your fault, and ſecondly, reſtore to him, to the utmoſt of your power, whatſoever you have deprived him of, either in goods, or credit. This Reconciliation with our Brethren is abſolutely neceſſary towards the making any of our ſervices acceptable with God, as appears By that precept

of Christ, *Matth.* 5. 23, 24. *If thou bring thy gift to the Altar, and there remembrest, that thy brother hath ought against thee, leave there thy gift before the Altar, and go thy way, first, be reconciled to thy brother, and then, come and offer thy gift.* Where you see, that, though the gift be already at the Altar, it must rather be left there unoffered, than be offered by a man that is not at perfect peace with his neighbour. And, if this charity be so necessary in all our services, much more in this, where, by a joynt partaking in the same holy mysteries, we signifie our being united and knit, not only to Christ, our Head, but also to each other, as fellow-members. And therefore, if we come with any malice in our hearts, we commit an act of the highest Hypocrisie, by making a solemn profession, in the Sacrament, of that charity and Brotherly love, whereof our hearts are quite void.

19. Another most necessary grace at this time, is, that of devotion, for the raising whereof, we must allow our selves some time to withdraw from our worldly affairs, and, wholly to set our selves to this Business of preparation; one very special part of which preparation lies, in raising up our souls to a devout and heavenly temper. And to that, it is most necessary, that we cast off all thoughts of the world, for, they will be (sure) as so many clogs to hinder our souls in their mounting towards Heaven. A special exercise of this devotion, is Prayer, wherein we must be very frequent and earnest at our coming to the Sacrament, this being one great Instrument, wherein *Devotion.*

we must obtain all those other graces required in our preparation. Therefore be sure, this be not omitted; for, if you use never so much endeavour besides, and leave out this, It is the going to work in your own strength, without looking to God for his help, and then, it is impossible you should prosper in it: *For, we are not able of ourselves to think any thing, as of our selves, but our sufficiency is of God*, 2 Cor. 3. 5. Therefore, be instant with him, so to assist you with his grace that you may come so fitted to this holy Table, that you may be partakers of the Benefits there reached out to all worthy Receivers.

*Necessity of these graces.*

20. These, and all other spiritual Graces, our Souls must be clothed with, when we come to this Feast; for, this is that Wedding garment, without which, whosoever comes, is like to have the entertainment mentioned in the parable of him who came to the marriage without a *wedding-garment*, Mat. 22. 13. *who was cast into utter darkness, where is weeping and gnashing of teeth*; for, though it is possible, he may sit in out at the present, and not be snatcht from the Table, yet S. *Paul* assures him, *he drinks damnation to himself*, and, how soon it may fall on him is uncertain: But it is sure, it will, if Repentance prevent it not, and as sure, that, whenever it does come, it will be *intolerable*: *for, who among us can dwell with everlasting burnings?* *Isa.* 33. 14.

*The usefulness of a spiritual guide.*

21. I shall adde but one thing more concerning the things which are to be done before the Sacrament, and that is an advice, the

If any person upon a serious view of himself cannot satisfie his own Soul of his sincerity, and so doubts, whether he may come to the Sacrament, He do not rest wholly on his own judgement in the case; for, if he be a truly Humbled Soul, it is likely he may judge too hardly of himself; if he be not, it is odds, But if he be left to the satisfying of his own doubts, he will quickly bring himself to pass too favourable a sentence. Or, whether he be the one, or the other, If he come to the Sacrament in that doubt, he certainly plunges himself into farther doubts and scruples, if not into sin: on the other side, If he forbear because of it, If that fear be a causless one, then, he groundlesly absents himself from that Holy Ordinance, and so, deprives his Soul of the Benefits of it. Therefore, In the midst of so many dangers which attend the mistake of himself, I would, as I said before, exhort him not to trust to his own judgement, But to make known his case to some discreet and godly Minister, and rather be guided by his, who will probably (if the case be duly, and without any disguise, discovered to him) be better able to judge of him, than he of himself. This is the counsel the Church gives in the Exhortation before the Communion, where it is advised, that, If any by other means there forementioned, *cannot quiet his own Conscience, but require farther counsel and comfort*, then, *let him go to some discreet and learned Minister of Gods Word, and open his grief, that he may receive such ghostly counsel, advice and comfort, that his conscience may be relieved*, &c. This is surely such advice, as should

not be neglected, neither at the time of coming to the Sacrament, nor any other, when we are under any fear, or reaſons of doubt concerning the ſtate of our Souls. And, for want of this, many have run into very great miſchief, having let the doubt feſter ſo long, that it hath either plunged them into deep diſtreſſes of conſcience; or, which is worſe, they have, to ſtill that diſquiet within them, betaken themſelves to all ſinful pleaſures, and ſo quite caſt off all care of their Souls.

*Not to be aſhamed to diſcover our ſelves to one.*

22. But to all this It will perhaps be ſaid, that, this cannot be done without diſcovering the nakedneſs and blemiſhes of the Soul, and there is ſhame in that, and therefore, men are unwilling to do it. But to that I anſwer, That it is very unreaſonable, that ſhould be a Hindrance. For firſt, I ſuppoſe, you are to chooſe only ſuch a perſon as will faithfully keep any ſecret you ſhall commit to him, and ſo it can be no publick ſhame you can fear. And if it be in reſpect of that ſingle perſon, you need not fear that neither; for, ſuppoſing him a godly man, he will not think the worſe of you, but the better, that you are ſo deſirous to ſet all right between God and your Soul. But if indeed there were ſhame in it, yet, as long as it may be a means to cure both your trouble, and your ſin too (as certainly godly and faithful counſel may tend much to both) that ſhame ought to be deſpiſed, and it is ſure it would, if we loved our Souls as well as our Bodies: for, in Bodily diſeaſes, be they ne-

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ver ſo foul, or ſhameful, we count him a fool; who will rather miſs the cure, than diſcover it; and then, It muſt here be ſo much a greater folly, By how much the Soul is more precious than the Body.

*As neceſſary to the confident, as to the doubtful.*

23. But God knows, It is not only doubtful perſons, to whom this advice might be uſeful, there are others of another ſort, whoſe confidence is their diſeaſe, who preſume very groundleſly of the goodneſs of their eſtates: And for thoſe, It were moſt happy, If they could be brought to hear ſome more equal Judgements than their own, In this ſo weighty a Buſineſs. The truth is, we are generally ſo apt to favour our ſelves, that it might be very uſeful for the moſt, eſpecially, the more ignorant ſort, ſometimes, to adviſe with a ſpiritual guide; to enable them to paſs right judgements on themſelves; and not only ſo, But to receive directions, how to ſubdue and mortifie thoſe ſins they are moſt Inclined to, which is a matter of ſo much difficulty, that we have no reaſon to deſpiſe any means that may help us in it.

24. I have now gone through thoſe ſeveral parts of duty we are to perform *Before* our Receiving. In the next place, I am to tell you, what is to be done *At the time of Receiving*. When thou art at the Holy Table; firſt, Humble thy ſelf in an unfeigned acknowledgement of thy great unworthineſs to be admitted there; and, to that

*At the time of receiving, Meditation of thy unworthineſs.*

purpoſe, Remember again between God and thine own Soul, ſome of thy greateſt, and fouleſt ſins; thy Breaches of former Vows made at that Table, eſpecially, ſince thy laſt Receiving.

*The ſufferings of Chriſt.*

Then, meditate on thoſe Bitter Sufferings of Chriſt, which are ſet out to us in the Sacrament; when thou ſeeſt the Bread broken, Remember, how His Bleſſed Body was torn with nails upon the Croſs; when thou ſeeſt the Wine poured out, Remember, how His precious Bloud was ſpilt there; and then conſider, 'twas thy ſins that cauſed both. And here think How unworthy a wretch thou art, to have done that which occaſioned ſuch torments to Him; how much worſe than his very Crucifiers. They crucified him once, But thou haſt, as much as in thee lay, crucified him daily. They crucified him, Becauſe they knew him not, But thou haſt known, both, what he is in himſelf, *the Lord of Glory*, and what he is to thee, a moſt tender and merciful Saviour, and yet, thou haſt ſtill continued thus to crucifie him afreſh. Conſider this, and let it work in thee, firſt, a great ſorrow for thy ſins paſt, and then, a great hatred and a firm reſolution againſt them, for the time to come.

*The atonement wrought by them.*

25. When thou haſt a while thus thought on theſe ſufferings of Chriſt, for the Increaſing the Humility and Contrition; then in the ſecond place, think of the again, to ſtir up thy Faith: look on him as the Sacrifice offered up for thy ſins, for the appeaſing of Gods wrath, and procuring his favour

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and mercies toward thee. And therefore, Believingly, yet Humbly, Beg of God, to accept of that Satisfaction made by his Innocent and Beloved Son, and, for the merits thereof, to pardon thee whatever is past, and to be fully reconciled to thee.

*The thankfulneſs owing for them.*

26. In the third place, conſider them again, to raiſe thy Thankfulneſs. Think, How much both of ſhame and pain, he there endured, but eſpecially, thoſe great agonies of his Soul, which drew from him that Bitter cry, *My God, my God, why haſt thou forſaken me?* Matth. 27. 45. Now, all this he ſuffered, only, to keep thee from periſhing. And therefore conſider, what unexpreſſible thanks thou oweſt him; and endeavour to raiſe thy Soul to the moſt zealous and hearty Thankſgiving: for, this is a principal part of duty at this time, The praiſing and magnifying that mercy which hath redeemed us by ſo dear a price. Therefore, it will here well become thee to ſay with *David*, *I will take the Cup of Salvation, and will call upon the Name of the Lord.*

*The great love of Chriſt in them.*

27. Fourthly, look on theſe ſufferings of Chriſt, to ſtir up thy love; and ſurely, there cannot be a more effectual means of doing it; for, here the love of Chriſt to thee, is moſt manifeſt, according to that of the Apoſtle 1 John 3. 16. *Hereby perceive we the love of God towards us, Becauſe he laid down his life for us.* And that, even the higheſt degree of love; for, as himſelf tells us John 15. 13. *Greater love than*

*than this hath no man, than that a man lay down his life for his friend.* Yet, even greater love than this had He; for, he not only died, But died the moſt painful and moſt reproachful death, and that, not for his friends, But his utter enemies. And therefore, If after all this love on his part, there be no return of love on ours, we are worſe than the vileſt ſort of men, for, even the *Publicans*, Mat. 5. 46. *love thoſe that love them.* Here therefore chide and reproach thy ſelf, that thy love to him is ſo faint and cool, when His to thee was ſo zealous and affectionate. And endeavour to enkindle this Holy flame in thy Soul, to love him in ſuch a degree, that thou mayeſt be ready to copy out his example, to part with all things, yea, even life it ſelf, when ever he calls for it, that is, whenſoever thy obedience to any command of his ſhall lay thee open to thoſe ſufferings. But in the mean time, to reſolve, never again to make any league with his enemies, to entertain or harbour any ſin in thy breaſt. But if there have any ſuch hitherto remained with thee, make this the ſeaſon to kill and crucifie it; offer it up at this inſtant, a ſacrifice to him who was ſacrificed for thee, and particularly, for that very end, that *he might redeem thee from all iniquity.* Therefore, here make thy ſolemn reſolutions to forſake every ſin, particularly, thoſe into which thou haſt moſt frequently fallen. And that thou mayeſt indeed perform thoſe reſolutions, earneſtly beg of this crucified Saviour, that he will, By the power of his death, mortifie and kill all thy corruptions.

28. When

28. When thou art about to receive the Conſecrated Bread and Wine, Remember, that God now offers to Seal to thee, that New Covenant made with mankind, In his Son. For, ſince he gives that his Son In the Sacrament, he gives with him, all the Benefits of that Covenant, to wit, pardon of Sins; Sanctifying grace, and a Title to an Eternal Inheritance. And here Be aſtoniſhed at the infinite goodneſs of God, who reaches out to thee ſo precious a treaſure. But then remember, that this is all, but on condition, that thou perform thy part of the Covenant. And therefore, ſettle in thy ſoul the moſt ſerious purpoſe of Obedience, and then, with all poſſible devotion, joyn with the Miniſter In that ſhort, but Excellent prayer, uſed at the Inſtant of giving the Sacrament, *The body of our Lord*, &c.

*The Benefits of the New Covenant ſealed in the Sacrament.*

29. So ſoon as thou haſt Received, offer up thy devouteſt Praiſes for that great mercy, together with thy moſt Earneſt prayers, for ſuch aſſiſtance of Gods Spirit as may Enable thee to perform the Vow thou haſt now made. Then, remembring, that Chriſt is *a propitiation, not for our ſins only, But alſo for the ſins of the whole world*; let thy charity reach as far as His hath done, and pray for all mankind, that every one may receive the Benefit of that Sacrifice of His; commend alſo to God the Eſtate of the Church, that particularly, whereof thou art a Member. And, forget not to pray for all to whom thou oweſt Obedience, both

*Upon receiving, give thanks.*

*Pray.*

both in Church, and State; and ſo go on to pra
for ſuch particular perſons, as either thy Relati
ons, or their wants, ſhall preſent to thee. If ther
be any Collection for the poor (as, there alway
ought to be at this time) give freely according t
thy ability; or, if by the default of others, ther
be no ſuch Collection, yet, do thou privately de
ſign ſomething towards the relief of thy poo
Brethren, and be ſure to give it, the next fittin
opportunity that offers it ſelf. All this tho
muſt contrive to do, In the time that others are re
ceiving, that ſo, when the publick prayers afte
the Adminiſtration begin, thou mayeſt be read
to joyn in them, which thou muſt likewiſe tak
care to do with all devotion: thus much, for be
haviour, At the time of Receiving.

*After the Sacrament.*

30. Now follows the third an
laſt thing; that is, what thou a
to do After thy Receiving. Tha
which is Immediately to be done
is, As ſoon as thou art retir'd from the Congrega
tion, to offer up again to God, thy Sacrifice o
Praiſe, for all thoſe precious mercies conveighe
to thee In that Holy Sacrament
as alſo, humbly to intreat th
continued aſſiſtance of his grac
to enable thee, to make good a
thoſe purpoſes of obedienc
thou haſt now made. And In whatſoever tho
knoweſt thy ſelf moſt in danger, either, in re
ſpect of any former Habit, or, natural Inclinati
on, there eſpecially deſire and earneſtly beg hi
aid.

*Private Prayer and Thankſgiving.*

31. Whe

31. When thou haſt done thus, do not preſently let thy ſelf looſe to thy worldly cares and Buſineſs. But ſpend all that day, either in meditating, praying, reading, good conferences, or the like; ſo as may beſt keep up that Holy flame that is enkindled in thy Heart. Afterwards, when thy calling requires thee to fall to thy uſual affairs, do it, but yet ſtill remember, that, thou haſt a greater Buſineſs than that upon thy hands; that is, The performing of all thoſe promiſes, thou ſo lately madeſt to God: and therefore, whatever thy outward Imployments are, let thy heart be ſet on that; keep all the particulars of thy Reſolution in memory, and, whenever thou art tempted to any of thy old ſins, then conſider, This is the thing thou ſo ſolemnly vowedſt againſt, and withal remember, what a horrible guilt it will be, If thou ſhouldſt now wilfully do any thing contrary to that vow; yea, and what a horrible miſchief alſo it will be to thy ſelf. For, at thy Receiving, God, and thou, Entredſt into Covenant, into a league of friendſhip and kindneſs. And, as long as thou keepeſt in that friendſhip with God, thou art ſafe, all the malice of men or Devils can do thee no harm: for, as the Apoſtle ſaith, *Rom.* 8. 31. *If God be for us, who can be againſt us?* But, If thou Breakeſt this league (as thou certainly doeſt, If thou yield to any

*Not preſently to fall to worldly affairs.*

*To keep thy reſolutions ſtill in memory.*

*The danger of breaking them.*

*Making God thy Enemy.*

any wilful ſin) then, God and thou are enemies; and if all the world then were for thee, it could not avail thee.

*Thy own conſcience.*

32. Nay, thou wilt get an enemy within thine own boſome, thy conſcience, accuſing and upbraiding thee; and, when God, and thine own conſcience are thus againſt thee, thou canſt not but be extremely miſerable, even, in this life, beſides that fearful expectation of wrath which awaits thee in the next. Remember all this when thou art ſet upon by any temptation, and then, ſure, thou canſt not but look upon that temptation as a cheat, that comes to rob thee of thy Peace; thy God; thy very Soul. And then ſure, it will appear as unfit to entertain it, as thou wouldeſt think it to harbour one in thy houſe who thou knoweſt came to rob thee of what is deareſt to thee.

*Gods former pardons, no incouragement to ſin.*

33. And, let not any experience of Gods mercy in pardoning thee heretofore, encourage thee again, to provoke him; for, beſides that it is the higheſt degree of wickedneſs and unthankfulneſs to make that *goodneſs of his which ſhould lead thee to repentance*, an incouragement in thy ſin: beſides this, I ſay, the oftner thou haſt been pardoned, the leſs reaſon thou haſt to expect it again, becauſe thy ſin is ſo much the greater, for having been committed againſt ſo much mercy. If a King have ſeveral times pardoned an offender, yet, if he ſtill return to commiſſion of the ſame fault, the King will at laſt be forced, if he have

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any love to Juſtice, to give him up to it. Now, ſo it is here, God is as well juſt, as merciful, and his Juſtice will at laſt ſurely and heavily avenge the abuſe of his Mercy; and, there cannot be a greater abuſe of his mercy, than to ſin in hope of it: ſo that it will prove a miſerable deceiving of thy ſelf, thus to preſume upon it.

*The obligation of this vow, perpetual.*

34. Now, this care of making good thy Vow, muſt not abide with thee, ſome few days only, and then be caſt aſide, But it muſt continue with thee all thy days. For, if thou break thy Vow, it matters not, whether ſooner, or later. Nay, perhaps the guilt may in ſome reſpects be more, if it be late, for, if thou have for a good while gone on in the obſervance of it, that ſhews the thing is poſſible to thee; and ſo, thy after-breaches are not of infirmity, becauſe thou canſt not avoid them; but of perverſneſs, becauſe thou wilt not. Beſides, the uſe of Chriſtian walking, muſt needs make it more eaſie to thee. For, indeed all the difficulty of it is, but from the cuſtom of the contrary: And therefore, if after ſome acquaintance with it, when thou haſt overcome ſomewhat of the hardneſs, thou ſhalt then give it over, it will be moſt inexcuſable. Therefore, be careful all the days of thy life to keep ſuch a watch over thy ſelf, and, ſo to avoid all occaſions of temptations, as may preſerve thee from all wilful breaches of this vow.

*Yet often to be renewed.*

35. But, though the obligation of every ſuch ſingle vow reach to the utmoſt day of our lives, yet are we often

often to renew it, that is, we are often to Re-
ceive the holy Sacrament, for, that being the
means of conveighing to us so great and unvalu-
able Benefits, and, it being also a command o
Christ, that we should *do this in remembrance o*
*him*, we are in respect, both of Reason, and dut
to omit no fit opportunity of partaking of tha
Holy Table. I have now shewed you, what tha
Reverence is which we are to pay to God, in hi
Sacrament.

# PARTITION IV.

***Honour due to Gods name; Sins against it; Blasphemy; Swearing; of Assertory, Promissory, Unlawful Oaths; of Perjury, vain Oaths, and the Sin of them, &c.***

*Honour due to Gods name.*

Sect. 1. THE last thing wherein we are to express our Reverence to him, is, the Honouring his Name. Now, what this Honouring of his Name is, we shall best understand By considering what are the things by which it is dishonoured, the avoiding of which will be our way of Honouring it.

The first is, all Blasphemies, or speaking any evil thing of God, the highest degree whereof is cursing him, or, If we do not speak it with our mouths, yet if we do it in our hearts, By thinking any unworthy thing of him; it is lookt on by God, who sees the heart, as the vilest dishonour. But there is also a Blasphemy of the Actions, that is, when men who profess to be the servants of God, live so wickedly, that they bring up an evil report of him whom they own as their Master and Lord. This Blasphemy the Apostle takes notice of, *Rom.* 2. 24. Where he tells those who profess to be observers of the Law, *that, by their wicked actions, the Name of God was blasphemed among the Gentiles.* Those Gentiles were moved to think ill of God, as the favourer of sin, when they saw those, who called themselves his servants, commit it.

*Sins against it.*

*Blasphemy.*

A second way of Dishonouring Gods Name is, By Swearing, and that is of two sorts, either, By false Oaths, or else, By rash and light ones. A false Oath may also be of two kinds, as first, that by which I affirm somewhat, or secondly, that by which I promise. The first, is when I say such or such a thing was done so or so, and confirm this saying of mine with an Oath; If then I know there be not perfect truth in what I say, this is a flat perjury, a downright being forsworn: Nay, if I swear to the truth of that whereof I am only doubtful, though the thing should happen

*Swearing.*

*Assertory Oaths.*

pen to be true, yet it brings upon me the guilt o
Perjury; for, I ſwear at a venture, and the thin
might for ought I knew be as well falſe, as true
whereas, I ought never to ſwear any thing, th
truth of which I do not certainly know.

*Promiſſory.*

2. But, beſides this ſort of Oaths, t
which I Affirm any thing, there is th
other ſort, that by which I promi
ſomewhat. And that promiſe may b
either to God, or Man: when it is to God, we ca
it a Vow, of which I have already ſpoken, un
der the head of the Sacraments, I ſhall now onl
ſpeak of that to man; and this may become
falſe oath, either at, or after the time of takin
it. At the time of taking, It is falſe, If either
have then no real purpoſe of making it good, o
elſe, take it in a ſenſe different from that which
know He to whom I make the promiſe under
ſtands it; for, the uſe of Oaths being to aſſure th
perſons to whom they are made, they muſt b
taken in their ſenſe. But, If I were never ſo ſin
cere at the taking the Oath, If afterwards I d
not perform it, I am certainly perjured.

*Unlawful Oaths.*

3. The nature of an Oath bein
then thus Binding, It nearly concern
us, to look that the Matter of ou
Oaths be lawful, for elſe, we run ou
ſelves into a woful ſnare. For example, ſup
poſe I ſwear to kill a man, If I perform my oath
I am guilty of Murder, If I break it, of perjury
And ſo I am under a neceſſity of ſinning one wa
or other: But, there is nothing puts us under
greater degree of this unhappy neceſſity, tha
when we ſwear two Oaths, whereof the one i

directl

directly croſs and contradictory to the other. For, If I ſwear to give a man my whole eſtate, and afterwards ſwear to give all, or part of that eſtate to another, It is certain, I muſt break my oath to one of them, Becauſe it is impoſſible to perform it to both, and ſo I muſt be under a neceſſity of being Forſworn. And into this unhappy ſtrait every man brings himſelf, that takes any oath which croſſes ſome other which he hath formerly taken; which ſhould make all, that love either God, or their own ſouls, reſolve never thus miſerably to entangle themſelves By taking one oath croſs and thwarting to another. But it may perhaps here be asked, What a perſon that hath already brought himſelf into ſuch a condition, ſhall do; I anſwer, He muſt firſt heartily repent the great ſin of taking the unlawful oath, and then ſtick only to the lawful, which is all that is in his power towards the repairing his fault, and qualifying him for Gods pardon for it.

*God greatly diſhonoured by perjury.*

4. Having ſaid this concerning the kinds of this ſin of Perjury, I ſhall only add a few words to ſhew you, How greatly Gods Name is diſhonoured by it. In all oaths, you know, God is ſolemnly called to witneſs the truth of that which is ſpoken; now, if the thing be falſe, It is the baſeſt affront and diſhonour that can poſſibly be done to God. For it is, in reaſon, to ſignifie one of theſe two things, either, that we believe he knows not whether we ſay true, or no; (and, that is to make him no God, to ſuppoſe him to be as deceivable, and eaſie to

be

be deluded as one of our ignorant neighbours
or elſe, that he is willing to countenance o
Lyes; the former, robs him of that great Att
bute of his, His knowing all things, and is ſur
ly a great diſhonouring of him, It being ev
amongſt men accounted one of the greateſt di
graces, to account a man fit to have cheats p
upon him; yet, even ſo we deal with God, if v
venture to forſwear, upon a hope that God di
cerns it not. But the other is yet worſe, f
the ſuppoſing him willing to countenance o
lies, is the making him a party in them; and
not only the making him no God (It being i
poſſible, that God ſhould either lie himſelf,
approve it in another) But it is the making hi
like the very Devil. For, he it is that is a li
and the Father of it, *John* 8. 44. And ſurel
need not ſay more to prove that this is the high
degree of diſhonouring Gods Name.

*The puniſhments of it.*

5. But, if any yet doubt the h
nouſneſs of this ſin, let him b
conſider what God himſelf ſays
it In the Third Commandme
where he ſolemnly profeſſes, *He will not h
him guiltleſs that taketh his Name in vain*; a
ſure, the adding that to this Commandment, a
none of the reſt, is the marking this out fo
moſt hainous guilt. And, if you look into *Za*
5. you will there find the puniſhment is anſw
able, even, to the utter deſtruction, not only
the man, but his houſe alſo. Therefore, it co
cerns all men, as they love either their temp
ral, or eternal welfare, to keep them moſt ſtri
ly from this ſin.

But beſides this of Forſwearing, I told you, there was another ſort of Oaths By which Gods Name is diſhonoured; thoſe are the vain and light Oaths, ſuch as are ſo uſual in our common diſcourſe, and are expreſly forbidden by Chriſt, *Mat.* 5. 34. *But I ſay unto you, Swear not at all, neither by Heaven, for it is Gods throne, nor by the Earth, for it is his foot-ſtool:* where you ſee, we are not allowed to ſwear even by mere creatures, becauſe of the relation they have to God. How great a wickedneſs is it then to profane his holy Name by raſh and vain Oaths? This is a ſin that is (by I know not what charm of Satans) grown into a Faſhion among us; and now its being ſo, draws daily more men into it. But it is to be remembred, that, when we ſhall appear before Gods Judgement-ſeat to anſwer for thoſe profanations of his Name, It will be no excuſe to ſay, It was the faſhion to do ſo: It will rather be an increaſe of our guilt, that we have by our own practice helped to confirm that wicked cuſtom, which we ought to have beat down and diſcountenanced. *Vain Oaths.*

6. And ſure, whatever this profane Age thinks of it, this is a ſin of a very high nature. For, beſides that it is a direct Breach of the Precept of Chriſt, It ſhews firſt, a very mean and low eſteem of God: Every Oath we ſwear, is the appealing to God to judge the truth of what we ſpeak, and therefore, being of ſuch greatneſs and Majeſty, requires that the matter concerning which we thus appeal to him, ſhould be of great *The ſin of them.*

great weight and moment, ſomewhat wherein either his own glory, or ſome conſiderable good of man is concern'd. But, when we ſwear in common diſcourſe, it is far otherwiſe; any the triflingeſt or lighteſt thing ſerves for the matter of an Oath; nay, often men ſwear to ſuch vain and fooliſh things, as a conſidering perſon would be aſhamed barely to ſpeak. And, is it not a great deſpiſing of God, to call him ſolemnly to judge in ſuch childiſh, ſuch wretched matters? God is the great King of the world; now, though a King be to be reſorted unto in weighty caſes, yet ſure, he would think himſelf much deſpiſed, if he ſhould be called to judge between Boys at their childiſh games: and, God knows, many things whereto we frequently ſwear, are not of greater weight, and therefore, are a ſign that we do not rightly eſteem of God.

*They lead to perjury.*

7. Secondly, This common ſwearing, is a ſin which leads directly to the former of Forſwearing; for, he that by the uſe of ſwearing hath made Oaths ſo familiar to him, will be likely to take the dreadfulleſt Oath without much conſideration. For, how ſhall he that ſwears hourly, look upon an Oath with any Reverence? And he that doth not, it is his chance, not his care, that is to be thanked, if he keep from Perjury. Nay, further; he that ſwears commonly, is not only prepared to Forſwear, when a ſolemn Oath is rendred him, But in all probability does actually Forſwear himſelf often in theſe ſuddenner Oaths: for, ſuppoſing them to come from a man ere he is aware (which is

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the beſt can be ſaid of them) what aſſurance can any man have, who ſwears ere he is aware, that he ſhall not lie ſo too? And, if he doth both together, he muſt neceſſarily be Forſworn. But, he that obſerves your common ſwearers, will be put paſt doubt, that they are often Forſworn. For they uſually ſwear Indifferently to things true, or falſe, doubtful or certain. And I doubt not, but if men who are guilty of this ſin, would but impartially examine their own practice, their hearts would ſecond me In this obſervation.

8. Thirdly, This is a ſin to which there is no temptation, there is nothing either of pleaſure, or profit got by it: Moſt other ſins offer us ſomewhat either of the one, or the other, but this is utterly empty of both. So that In this ſin, the Devil does not play the Merchant for our Souls, as in others he does; he doth not ſo much as cheapen them, But we give them freely into his hands, without any thing in Exchange. There ſeems to be but one thing poſſible for men to hope to gain by it, and that is, to be Believed in what they ſay, when they thus Bind it by an Oath. But this alſo they conſtantly fail of; for, there are none ſo little Believed, as the common ſwearers. And good reaſon, for, he that makes no conſcience thus to Prophane Gods Name, why ſhall any man believe he makes any of lying? Nay, their forwardneſs to confirm every the ſlighteſt thing by an Oath, rather gives jealouſie, that they have ſome Inward guilt of Falſeneſs, for which that Oath muſt be the cloak. And thus you ſee, In how little ſtead it ſtands

*No temptation to them.*

them, even, to this only purpose for which they can pretend it useful: and to any other advantage it makes not the least claim, and therefore, is a sin without Temptation, and consequently, without Excuse; for, It shews the greatest contempt, nay, unkindness to God, when we will provoke him thus, without any thing to tempt us to it. And therefore, though the commonness of this sin have made it pass but for a small one, yet it is very far from being so, either in it self, or in Gods account.

*Necessity of abstaining from them.*

9. Let all therefore who are not yet fallen into the custom of this sin, be most careful never to yield to the least Beginnings of it, and for those who are so miserable, as to be already ensnared in it, let them Immediately, as they tender their Souls, get out of it. And, let no man plead the Hardness of leaving an old custom, as an Excuse for his continuing in it, But rather, the longer he hath been in it, so much the more haste let him make out of it, as thinking it too too much, that he hath so long gone on in so great a sin. And, If the length of the custom have increased the difficulty of leaving it, that is in all reason to make him set immediately to the casting it off, lest that difficulty at last grow to an Impossibility; and the harder he finds it at the present, so much the more diligent and watchful he must be in the use of all those

*Means for it.*

means, which may tend to the overcoming that sinful Habit: some few of those Means it will not be amiss here to mention.

10. First,

10. First, let him poſſeſs his mind fully of the Hainouſneſs of the ſin, and not to meaſure it only according to the common rate of the world. And, when he is fully perſwaded of the guilt, then let him add to that, the conſideration of the danger, as, that it puts him out of Gods favour, at the preſent, and will, if he continue in it, caſt him into Hell for ever. And ſure, If this were but throughly laid to heart, it would reſtrain this ſin. For, I would ask a man, that pretends Impoſſibility of leaving the cuſtom, whether, if he were ſure, he ſhould be hanged the next oath he ſwore, the fear of it would not keep him from ſwearing? I can ſcarce believe any man in his wits ſo little Maſter of himſelf, but it would. And then ſurely, damning is ſo much worſe than Hanging, that in all reaſon, the fear of that, ought to be a much greater reſtraint. The doubt is, men do either not heartily Believe that this ſin will damn them, or, if they do, they look on it, as a thing a great way off, and ſo are not much moved with it; But both theſe are very unreaſonable. For the firſt, It is certain, that every one that continues wilfully in any ſin, is ſo long in a ſtate of damnation, and therefore, this being ſo continued in, muſt certainly put a man in that condition. For the ſecond, It is very poſſible, he may be deceived In thinking it ſo far off, for, how knows any man that he ſhall not be ſtruck dead with an Oath in his mouth? Or, if he were ſure not to be ſo, yet, Eternal damnation is ſurely to be dreaded above all things, be it at what diſtance ſoever.

*Senſe of the guilt, and danger.*

*Truth in ſpeaking.*

11. A ſecond means, is, to be exactly true in all thou ſpeakeſt; that all men may believe thee on thy bare word, and then, thou wilt never have occaſion to confirm it by an oath, to make it more credible, which is the only colour or reaſon can at any time be pretended for ſwearing.

*Forſaking the occaſions.*

12. Thirdly, Obſerve what it is that moſt betrays thee to this ſin, whether drink, or anger, or the company and example of others, or whatever elſe, and then, if ever thou mean to forſake the ſin, forſake thoſe occaſions of it.

*Reverence of God.*

13. Fourthly, Endeavour to poſſeſs thy heart with a continual Reverence of God, and, if that once grow into a cuſtom with thee, it will quickly turn out that contrary one of profaning. Uſe and accuſtom thy ſelf therefore to this Reverence of God, and particularly, to ſuch a reſpect to his Name, as, if it be poſſible, never to mention it without ſome lifting up of thy Heart to him. Even, in thy ordinary diſcourſe, when ever thou takeſt his Name into thy mouth, let it be an occaſion of raiſing up thy thoughts to him. But by no means permit thy ſelf to uſe it in Idle By-words, or the like. If thou doeſt accuſtom thy ſelf to pay this Reverence to the bare mention of his Name, it will be an excellent fence againſt the profaning it in Oaths.

14. A fifth means, is, a diligent and conſtant watch over thy ſelf, that thou thus *offend not with thy tongue*, without which all the former will come to nothing. And the laſt means, is Prayer, which muſt be added to all thy endeavours; therefore pray earneſtly, that God will enable thee to overcome this wicked cuſtome; ſay with the *Pſalmiſt*, *Set a watch, O Lord, over my mouth, and keep the door of my lips*; and if thou doeſt ſincerely ſet thy ſelf to the uſe of means for it, thou mayeſt be aſſured, God will not be wanting in his aſſiſtance. I have been the longer on this, Becauſe it is ſo Reigning a ſin. God in his mercy give all that are guilty of it a true ſight of the Hainouſneſs of it.

*Watchfulneſs.*

*Prayer.*

15. By theſe ſeveral waies of diſhonouring Gods Name, you may underſtand what is the duty of Honouring it, *viz.* A ſtrict abſtaining from every one of theſe, and that Abſtinence founded on an awful reſpect and reverence to that ſacred Name, which is Great, Wonderful, and Holy, *Pſal* 99. 3. I have now paſt through the ſeveral Branches of that great Duty of Honouring of God.

*What it is to honour Gods Name.*

# PARTITION V.

*Of worſhip due to Gods Name. Of Prayer, and its ſeveral parts. Of publick Prayers in the Church, in the Family. Of Private Prayer. Of Repentance,* &c. *Of Faſting.*

Sect. 1. *Worſhip.*

THE Eighth Duty we owe to God, is WORSHIP; this is that great duty by which eſpecially we acknowledge his Godhead, Worſhip being proper only to God, and therefore, it is to be lookt on as a moſt weighty duty.

*Prayer, its parts.*

This is to be performed, firſt, By our Souls, ſecondly, By our Bodies: the Souls part, is Praying. Now, prayer is a ſpeaking to God, and, there are divers parts of it, according to the different things about which we ſpeak.

*Confeſſion.*

2. As firſt, there is Confeſſion, that is, the acknowledging our ſins to God. And, this may be either general, or particular; the general is, when we only confeſs in groſs, that we are ſinful; the particular, when we mention the ſeveral ſorts and acts of our ſins. The former, is neceſſary to be always a part of our ſolemn prayers, whether publick,

or

or private. The latter, is proper for private prayer, and there the oftner it is uſed, the better; yea, even in our daily private prayer it will be fit conſtantly to remember ſome of our greateſt and fouleſt ſins, though never ſo long ſince paſt. For, ſuch we ſhould never think ſufficiently confeſt, and bewailed. And, this Bewailing muſt alwaies go along with Confeſſion; we muſt be heartily ſorry for the ſins we confeſs, and from our ſouls acknowledge our own great unworthineſs in having committed them. For, our confeſſion is not Intended to Inſtruct God, who knows our ſins much better than our ſelves do, But it is to Humble our ſelves, and therefore, we muſt not think to have confeſt aright, till that be done.

3. The ſecond part of prayer is Petition, that is, the Begging of God whatſoever we want, either for our Souls, or Bodies. For our Souls, we muſt firſt Beg pardon of ſins, and that, for the ſake of Jeſus Chriſt, who ſhed his bloud to obtain it. Then, we muſt alſo Beg the grace and aſſiſtance of Gods Spirit to Enable us to forſake our ſins, and to walk in Obedience to him. And herein it will be needful particularly to Beg all the ſeveral vertues, as Faith, Love, Zeal, Purity, Repentance, and the like, But eſpecially, thoſe which thou moſt wanteſt: and therefore, obſerve what thy wants are, and, if thou beeſt proud, be moſt inſtant in praying for Humility; if luſtful, for Chaſtity, and ſo for all other Graces, according as thou findeſt thy needs. And in all theſe things that

*Petitions.*

*For our Souls.*

concern thy Soul, Be very earneſt and importunate; take no denial from God, nor give over, though thou do not preſently obtain what thou ſueſt for. But, If thou haſt never ſo long prayed for a grace, and yet findeſt it not, do not grow weary of praying, But rather, ſearch what the cauſe may be which makes thy prayer ſo ineffectual; ſee if thou do not thy ſelf hinder them; perhaps, thou prayeſt to God to enable thee to conquer ſome ſin, and yet never goeſt about to fight againſt it, never makeſt any reſiſtance, but yieldeſt to it as often as it comes, nay, putteſt thy ſelf in its way, In the road of all Temptations. If it be thus, no wonder though thy prayers avail not, for, thou wilt not let them. Therefore amend this, and ſet to the doing of thy part ſincerely, and then, thou needeſt not fear but God will do his.

*Bodies.*

4. Secondly, we are to petition alſo for our Bodies; that is, we are to ask of God ſuch neceſſaries of life as are needful to us, while we live here. But theſe only In ſuch a degree and meaſure, as his wiſdom ſee's beſt for us: we muſt not preſume to be our own carvers, and pray for all that wealth, or greatneſs, which our own vain hearts may perhaps deſire, But only for ſuch a condition, In reſpect of outward things, as he ſee's may moſt tend to thoſe great ends of our living here, the glorifying him, and the ſaving of our own Souls.

*Deprecation.*

5. A third part of Prayer, is Deprecation, that is, when we pray to God to turn away ſome evil from us.

Now

Now, this evil may be either, the evil of sin, or the evil of punishment. The evil of Sin, is that we are especially to pray against, most earnestly begging of God, that he will, By the power of his grace, preserve us from falling into sin. And, whatever sins they are, to which thou knowest thy self most Inclined, there be particularly earnest with God to preserve thee from them. This is to be done daily, But then more especially, when we are under any present Temptation, and in danger of falling into any sin; In which case we have reason to cry out, as S. *Peter* did when he found himself sinking, *Save Lord, or I perish*; humbly beseeching him, either, to withdraw the Temptation, or, strengthen us to withstand it, neither of which we can do for our selves.

*Of Sin.*

6. Secondly, We are likewise to pray against the evil of Punishment, But principally, against Spiritual punishments, as, the Anger of God, the withdrawing of his Grace, and Eternal damnation. Against these we can never pray with too much earnestness: But we may also pray against Temporal punishments, that is, any outward affliction, But this, with submission to Gods will, according to the example of Christ, *Mat.* 26. 39. *Not as I will, but as thou wilt.*

*Of punishment.*

7. A fourth part of Prayer, is Intercession, that is, praying for others. This in general we are to do for all mankind, as well strangers, as acquaintance, But more particularly,

*Intercession.*

thoſe to whom we have any eſpecial Relation, either publick, as our Governors both in Church and State; or private, as Parents, Husband, Wife, Children, Friends, &c. We are alſo to pray for all that are in affliction, and ſuch particular perſons as we diſcern eſpecially to be ſo: Yea, we are to pray for thoſe that have done us injury. thoſe that *deſpightfully uſe and perſecute us*, for, it is expreſly the command of Chriſt, *Mat.* 5. 44. And that whereof he hath likewiſe given us the higheſt example, in praying even for his very crucifiers, *Luke* 23. 34. *Father forgive them.* For all theſe ſorts of perſons we are to pray, and that, for the very ſame good things we beg of God for our ſelves, that God would give them in their ſeveral places and callings, all ſpiritual and temporal bleſſings which he ſees wanting to them, and turn away from them all evil, whether of ſin, or puniſhment.

*Thanksgiving.*

8. The Fifth part of prayer, is Thankſgiving; that is, the Praiſing and Bleſſing God for all his mercies, whether, to our own perſons, and thoſe that immediately relate to us, or, to the Church and Nation whereof we are members, or yet more general, to all mankind; and this, for all his mercies, both ſpiritual, and temporal. In the Spiritual, firſt, for thoſe wherein we are all in common concerned, as, the giving of his Son, the ſending of his Spirit, and all thoſe means he hath uſed to bring ſinful men unto himſelf. Then ſecondly, for thoſe mercies we have in our own particulars received, ſuch are, the having been born within the pale of the Church, and

ſo

ſo brought up in Chriſtian Religion, by which we have been partakers of thoſe precious advantages of the Word, and Sacraments, and ſo have had, without any care or pains of ours, the means of eternal life put into our hands. But beſides theſe, there is none of us but have received other ſpiritual mercies from God.

*Spiritual Mercies.*

9. As firſt, Gods patience and long-ſuffering, waiting for our Repentance, and not cutting us off in our Sins. Secondly, his calls and Invitations of us to that Repentance, not only outward, In the miniſtry of the Word, But alſo Inward, by the motions of his Spirit. But then, If thou be one that hath by the help of Gods grace been wrought upon by theſe calls, and brought from a prophane or worldly, to a Chriſtian courſe of life, thou art ſurely in the higheſt degree tyed to magnifie and praiſe his goodneſs, as having received from him the greateſt of mercies.

*Temporal.*

10. We are likewiſe to give thanks for Temporal bleſſings, whether, ſuch as concern the publick, as, the proſperity of the Church, or Nation, and all remarkable deliverances afforded to either; or elſe, ſuch as concern our particulars; ſuch are, all the good things of this life which we enjoy; as Health, Friends, Food, Rayment, and the like; alſo, for thoſe minutely preſervations, whereby we are by Gods gracious providence kept from danger, and the eſpecial deliverances which God hath given us in time of greateſt perils. It will be impoſſible to ſet down the ſeveral

ral mercies which every man receives from God, Becauſe they differ in kind, and degree, between one man and another. But it is ſure, that he which receives leaſt, hath yet enough to imploy his whole life in praiſes to God. And it will be very fit for every man to conſider the ſeveral paſſages of this life, and the mercies he hath in each received, and ſo, to gather a kind of Liſt or Catalogue of them, at leaſt, the principal of them, which he may alwaies have in his memory, and often with a thankful heart repeat before God.

*Publick prayer in the Church.*

11. Theſe are the ſeveral parts of Prayer, and, all of them to be uſed, both publickly, and privately. The publick uſe of them is, firſt, that in the Church, where all meet to joyn in thoſe prayers wherein they are in common concerned. And this (where the prayers are ſuch as they ought to be) we ſhould be very conſtant at, there being an eſpecial Bleſſing promiſed to the joynt requeſts of the Faithful; and, He that without a neceſſary cauſe abſents himſelf from ſuch publick prayers, cuts himſelf off from the Church, which hath alwaies been thought ſo unhappy a thing, that it is the greateſt puniſhment the Governours of the Church can lay upon the worſt offender; and therefore, it is a ſtrange madneſs for men to inflict it upon themſelves.

*In the Family.*

12. A ſecond ſort of publick prayer, is that in a Family, where all that are members of it joyn in their common ſupplications; and, this

this alſo ought to be very carefully attended to, firſt, By the Maſter of the Family, who is to look that there be ſuch prayers, It being as much his part thus to provide for the Souls of his Children, and Servants, as, to provide food for their Bodies. Therefore, there is none even the meaneſt Houſhoulder, but ought to take this care. If either himſelf, or any of his Family can read, he may uſe ſome prayers out of ſome good Book; If it be the Service-Book of the Church, he makes a good choice: If they cannot read, it will then be neceſſary they ſhould be taught without Book, ſome Form of prayer which they may uſe in the Family, for which purpoſe again ſome of the Prayers of the Church will be very fit, as being moſt eaſie for their memories, By reaſon of their ſhortneſs, and yet, containing a great deal of matter. But, what choice ſoever they make of prayers, let them be ſure to have ſome, and let no man that profeſſes himſelf a Chriſtian, keep ſo Heatheniſh a Family, as not to ſee God be daily worſhipped in it. But, when the Maſter of a Family hath done his duty In this providing, It is the duty of every member of it, to make uſe of that proviſion, By being conſtant and diligent at thoſe Family-Prayers.

13. Private, or ſecret prayer, is that which is uſed by a man alone, apart from all others, wherein we are to be more particular, according to our particular needs, than in publick it is fit to be. And this of private prayer, is a duty which will not be excuſed By the performance of the other of publick. They are both required, and, one muſt *Private Prayer.*

muſt not be taken in exchange for the other. And, whoever is diligent in publick prayers, and yet negligent in private, it is much to be feared, he rather ſeeks to approve himſelf to men, than to God; contrary to the command of our Saviour, *Mat.* 6. who enjoyns this private prayer, this *praying to our Father in ſecret*, from whom alone we are to expect our reward, and not from the vain praiſes of men.

*Frequency in Prayer.*

14. Now, this duty of Prayer is to be often performed, By none ſeldomer than Evening and Morning, It being moſt neceſſary, that we ſhould thus begin, and end all our works, with God, and that, not only In reſpect of the duty we owe him, but alſo, In reſpect of our ſelves who can never be either proſperous, or ſafe, but by committing our ſelves to him; and therefore, ſhould tremble to venture on the perils either of day, or night, without his ſafeguard. How much oftner this duty is to be performed, muſt be judged according to the Buſineſs, or leiſure men have; where, By Buſineſs, I mean not ſuch buſineſs as men unprofitably make to themſelves, But the neceſſary Buſineſs of a mans Calling, which, with ſome, will not afford them much time for ſet and ſolemn Prayer. But even theſe men, may often in a day lift up their hearts to God, in ſome ſhort prayers, even, whileſt they are at their work. As for thoſe that have more leiſure, they are in all reaſon to beſtow more time upon this duty. And let no man that can find time to beſtow upon his vanities, nay, perhaps his ſins, ſay, he wants leiſure for Prayer, But let him now endeavour

endeavour to redeem what he hath miſ-ſpent, By Imploying more of that leiſure in this duty for the future: and ſurely, If we did but rightly weigh, how much it is our own Advantage to perform this duty, we ſhould think it wiſdom to be as frequent, as we are ordinarily ſeldom in it.

*The advantages of Prayer.*

15. For firſt, It is a great Honour for us poor worms of the Earth, to be allowed to ſpeak ſo freely to the Majeſty of Heaven. If a King ſhould but vouchſafe to let one of his meaneſt Subjects talk familiarly and freely with him, it would be lookt on as a huge Honour; that man, how deſpiſable ſoever he were before, would then be the Envy of all his neighbours; and there is little queſtion, He would be willing to take all opportunities of receiving ſo great a grace. But alas! this is nothing to the Honour is offered us, who are allowed, nay Invited, to ſpeak to, and converſe with the King of Kings, aud therefore, how forward ſhould we in all reaſon be to it?

*Honour.*

16. Secondly, It is a great Benefit, even, the greateſt that can be imagined; for, Prayer is the Inſtrument of fetching down all good things to us, whether ſpiritual, or temporal; no prayer, that is qualified as it ought to be, but is ſure to bring down a Bleſſing, according to that of the Wiſe man, *Eccluſ.* 35. 17. *The prayer of the humble pierceth the clouds, and will not turn away till the Higheſt regard it.* You would think him a Happy man, that had one certain means of helping him to whatever he wanted,

*Benefit.*

wanted, though it were to coſt him much pains and labour; now, this Happy man thou mayeſt be, if thou wilt. Prayer, is the never-failing means of bringing thee, if not all that thou thinkeſt thou wanteſt, yet, all that Indeed thou doeſt, that is, all that God ſees fit for thee. And therefore, Be there never ſo much wearineſs to thy fleſh, in the duty, yet, conſidering in what continual want thou ſtandeſt of ſomething or other from God, It is madneſs to let that uneaſineſs diſhearten thee, and keep thee from this ſo ſure means of ſupplying thy wants.

*Pleaſantneſs.*

17. But in the third place, this duty is In it ſelf ſo far from being uneaſie, that it is very pleaſant. God is the fountain of Happineſs, *and at his right hand are pleaſures for evermore*, *Pſalm* 16. 11. And therefore, the nearer we draw to him, the Happier we muſt needs be, the very joys of Heaven ariſing from our nearneſs to God. Now, In this life, we have no way of drawing ſo near to him, as by this of Prayer, and therefore, ſurely it is that, which In it ſelf is apt to afford abundance of delight and pleaſure; If it ſeem otherwiſe to us, It is from ſome diſtemper of our own hearts, which like a ſick palate cannot reliſh the moſt pleaſant meat. Prayer, is a pleaſant duty, But it is withal a ſpiritual one; and therefore, If thy heart be carnal; If that be ſet either on the contrary pleaſures of the fleſh, or droſs of the world: no marvel then, if thou taſte no pleaſantneſs in it, if, like the *Iſraelites*

*Carnality one reaſon of its ſeeming otherwiſe.*

*lites*, thou deſpiſe Manna, whileſt thou longeſt after the fleſh-pots of *Egypt*. Therefore, if thou find a wearineſs in this duty, ſuſpect thy ſelf, purge and refine thy heart from the love of all ſin, and endeavour to put it into a heavenly and ſpiritual frame, and then, thou wilt find this no unpleaſant exerciſe, But full of delight and ſatisfaction. In the mean time, complain not of the Hardneſs of the duty, But of the untowardneſs of thy own heart.

18. But there may alſo be another reaſon of its ſeeming unpleaſant to us, and that is, want of uſe. You know, there are many things, which ſeem uneaſie at the firſt trial, which yet, after we are accuſtomed to them, ſeem very delightful, and if this be thy caſe, then thou knoweſt a ready cure, *viz.* To uſe it oftner, and ſo this conſideration naturally Inforces the exhortation of being frequent in this duty.

*Want of uſe another.*

19. But we are not only to conſider How often, but, How well we perform it. Now, to do it well, we are to reſpect, firſt, the matter of our Prayers, to look that we ask nothing that is unlawful, as, Revenge upon our enemies, or the like: ſecondly, the manner; and that muſt be, firſt, In Faith; we muſt Believe, that, if we ask as we ought, God will either give us the thing we ask for, or elſe, ſomething which he ſees better for us. And then ſecondly, In Humility, we muſt acknowledge our ſelves utterly unworthy

*To ask nothing unlawful.*

*To ask in Faith.*

*In humility.*

worthy of any of thoſe good things we beg for, and therefore, ſue for them only for Chriſts ſake; thirdly, with Attention, we muſt mind what we are about, and not ſuffer our ſelves to be carried away to the thought of other things. I told you at the firſt, that, prayer was the buſineſs of the ſoul, But if our minds be wandring, it is the work only of the tongue and lips, which make it in Gods account no better than vain Babling, and ſo, will never bring a Bleſſing on us. Nay, as *Jacob* ſaid to his mother, *Gen.* 27. 12. It will be more likely to bring a curſe on us, than a Bleſſing, for, it is a profaning one of the moſt ſolemn parts of Gods ſervice, It is a piece of Hypocriſie, the *drawing near to him with our lips, when our hearts are far from him*, and a great ſlighting and deſpiſing that dreadful Majeſty we come before: and, as to our ſelves, It is a moſt ridiculous folly, that we who come to God upon ſuch weighty errands, as are all the concernments of our ſouls, and bodies, ſhould in the midſt forget our buſineſs, and purſue every the lighteſt thing, that either our own vain fancies, or the Devil, whoſe buſineſs it is here to hinder us, can offer to us. It is juſt as if a Malefactor, that comes to ſue for his life to the King, ſhould in the midſt of his ſupplication happen to eſpie a Butter-flie, and then ſhould leave his ſuit, and run a chaſe after that Butter-flie: would you not think it pity, a pardon ſhould be caſt away upon ſo wretchleſs a creature? And ſure, it will be as unreaſonable, to expect that God ſhould attend and grant thoſe ſuits of ours, which we do not at all conſider our ſelves.

*With attention.*

20. This

20. This wandring in Prayer, is a thing we are much concerned to arm our selves against, it being that to which we are naturally wonderful prone. To that end, it will be necessary, first, to possess our hearts, at our coming to Prayers, with the greatness of that Majesty we are to approach, that so we may dread to be vain and trifling in his presence. Secondly, We are to consider the great concernment of the things we are to ask, some whereof are such, that, if we should not be heard, we were of all creatures the most miserable, and yet, this wandring is the way to keep us from being heard. Thirdly, We are to beg Gods aid In this particular: And therefore, when thou settest to prayer, let thy first petition be for this grace of Attention.

*Helps against wandring.*

*Consideration of Gods Majesty.*

*Our needs.*

*Prayer for Gods aid.*

21. Lastly, be as watchful as is possible over thy Heart, In time of prayer, to keep out all wandring thoughts, or, If any have gotten in, let them not find Entertainment, But, as soon as ever thou discernest them, suffer them not to abide one moment, But cast them out with Indignation, and beg Gods pardon for them. And, If thou dost thus sincerely and diligently strive against them, either, God will Enable thee in some measure to overcome, or, He will in his mercy pardon thee, what thou canst not prevent:

*Watchfulness.*

But

But, If it be through thy own negligence, thou are to expect neither, so long as that negligence continues.

*With Zeal.* 22. In the fourth place, we must look, our Prayers be with Zeal and Earnestness; It is not enough, that we so far attend them, as barely to know what it is we say; But we must put forth all the affection and devotion of our souls, and that, according to the several parts of prayer, before mentioned. It is not the cold, faint Request, that will ever obtain from God; we see, It will not from our selves; for, if a Beggar should ask relief from us, and do it in such a scornful manner, that he seemed Indifferent, whether he had it, or no, we should think, he had either little want, or great pride; and so, have no heart to give him. Now surely, the things we ask from God, are so much above the rate of an ordinary Alms, that we can never expect they should be given to slight and heartless petitions. No more, In like manner, will our Sacrifice of praise and Thanksgiving ever be accepted by him, If it be not offered from a Heart truly affected with the sense of his mercies; It's but a kind of Formal Complementing, which will never be approved By him who requires the Heart, and not the lips only. And the like may be said of all the other parts of Prayer. Therefore, Be careful, when thou drawest nigh to God in Prayer, to raise up thy Soul to the highest pitch of zeal and Earnestness thou art able. And, Because of thy self alone thou art not able to do any thing, Beseech God, that he will Inflame thy Heart with this Heavenly fire of Devotion, and

when

when thou haſt obtained it, Beware, that thou neither quench it By any wilful ſin, nor let it go out again, for want of ſtirring it up, and imploying it.

23. Fifthly, We muſt Pray with Purity, I mean, we muſt purge our hearts from all affections to ſin. This is ſurely the meaning of the Apoſtle, 1 *Tim.* 2. 8. when he commands men to *lift up holy hands in prayer*, and he there inſtances in one ſpecial ſort of ſin, wrath, and doubting; where, by Doubting is meant, thoſe unkind diſputes and contentions which are ſo common amongſt men. And ſurely, he that cheriſhes that, or any other ſin, in his heart, can never lift up thoſe Holy Hands which are required In this duty. And then ſure, his prayers, be they never ſo many, or earneſt, will little avail him. The Pſalmiſt will tell him, he ſhall not be heard, *Pſalm* 66. 18. *If I regard iniquity in my heart, the Lord will not hear me.* Nay, *Solomon* will tell him yet worſe, that, his prayers are not only vain, but abominable, *Prov.* 15. 8. *The ſacrifice of the wicked, is an abomination to the Lord.* And thus to have our prayers turned into Sin, is one of the heavieſt things that can befall any man. We ſee it is ſet down In that ſad Catalogue of Curſes, *Pſalm* 109. 7. Therefore, let us not be ſo cruel to our ſelves, as to pull it upon our own heads, which we certainly do, If we offer up prayers from an Impure Heart.

*With purity.*

24. In the laſt place, we muſt direct our prayers to right Ends; and that, either, In reſpect of the Prayer it ſelf,

*To right Ends.*

ſelf, or, the things we pray for; Firſt, we muſt pray, not to gain the praiſe of devotion amongſt men, like thoſe Hypocrites, *Mat.* 6. 5. Nor yet, only, for company, or faſhion ſake, to do as others do: But we muſt do it, firſt, as an act of worſhip to God; ſecondly, as an acknowledgement, that He is that great ſpring, from whence alone we expect all good things; and thirdly, to gain a ſupply of our own or others needs. Then, In reſpect of the Things prayed for; we muſt be ſure, to have no ill aims upon them; we muſt not ask, that we *may conſume it upon our luſts*, *Jam.* 4. 3. as thoſe do, who pray for wealth, that they may live in riot and exceſs; and, for power, that they may be able to miſchief their enemies, and the like. But our End in all, muſt be Gods glory, firſt, and next that, our own and others Salvation; and all other things muſt be taken in, only as they tend to thoſe, which they can never do, If we abuſe them to ſin. I have now done with that firſt part of worſhip, that of the Soul.

*Bodily worſhip.*

25. The other, is that of the Body, & that is nothing elſe but ſuch Humble and Reverent geſtures in our approaches to God, as may both expreſs the Inward Reverence of our Souls, and may alſo pay him ſome tribute from our very Bodies, with which the Apoſtle commands us to glorifie God, as well as with our Souls; and good reaſon, ſince he hath created, and redeemed the one, as well as the other: whenſoever therefore thou offereſt thy prayers unto God, let it be with all lowlineſs, as well of Body, as of mind,

Mind, according to that of the Psalmist, Psal. 95. 6. O Come let us worship, let us fall down & Kneel before the Lord our Maker.

26. The ninth Duty to God, is Repentance: That this is a duty to God, we are taught by the Ap: Act. 20, 21. where speaking of Repentance, he stiles it Repentance Towards God. And there is good reason this should be a Duty to him, Since there is no Sin we commit, but is either Mediately, or Immediately ãgt him. for, though there be Sins both ãgt our Selves, & our Neighbours, yet they being forbidden by God, they are also breaches of his Commandments, & so, Sins ãgt him. Repentance

This Repentance is, In short, nothing but A Turning from Sin to God: The turning from Sin to God casting off all our former evils, & instead thereof Constantly practising ãll those Christian duties which God requireth of us. And this is so necessary a duty, that without it we certainly perish. We have Christs word for it, Luk. 13. 5. Except ye repent, ye shall likewise perish.

27. The directions for performing these several parts of this duty have been already given In the preparãn to the Lords Supper: & thither I refer the Reader. Only I shall here mind him, that it is Times for this duty.

not

Sund: 5. not to be lookt upon as a duty to be prac-
tised only at the time of Receiving y^e
Sacrt: for, this being the only remedy
agt the poyson of Sin, we must renew
it as often as we repeat our Sins. i.e.
Daily. Daily. I mean, we must Every day re-
pent of the Sins of that day. for, what
Christ saith of other Evils, is true also
of this, Sufficient to the day is the e-
vil thereof: we have Sins enough each
day to exercise a daily repentance,
and therefore, every man must thus
daily call himself to account.

At set times. 28. But as it is In Accounts, they
who constantly set down their daily
expences, have yet some set time of
casting up the whole Sum, as, at the end
of the week, or moneth, so should it also
be here, We should set aside some
time to humble our selves solemnly
before God, for the Sins, not of y^e day
only, but of our whole lives. And the
frequenter these times are, the better.
for, the oftner we thus cast up our ac-
counts w^th God, and see what vast debts
we are run in to him, the more humb-
bly shall we think of our selves, and y^e
more shall thirst after his mercy, which
two, are the speciall things y^t must
qualify us for his pardon. He there-
fore that can assign himself one
day in the Week for this purpose, will
take a thriving course for his Soul.

Or

Or, If any mans state of life be so Sunday
Busie, as not to afford him to do it soof- V.
ten, let him yet come as near to that fre-
quency as is possible for him, remem-
bring always, that none of his Worldly
Employts can bring him in near so gain-
full a return as this Spiritual one
will do, and therefore, it is very ill hus-
bandry to pursue them, to neglect of this.

2ly. Besides these constant times: ye Any
are likewise Occasional times fory e time
performance of this duty: Such especi- of the
ally are the times of Calamity & affliction: for, when
when any such befal us, we are to look on it,
as a message sent from Heaven to call us
to this duty: & therefore, must never ne-
glect it, when we are thus summoned to
it, lest we be of the number of them who
despise the chastisments of the Lord. Heb: 12. 5.

3o. There is yet another time of Re- At
pentance, which, in the practice of Men Death
hath gotten away the Custom from all
those, and that is, ye time of Death: which,
it is true, is a time very fit to Renewo
Repentance, But sure, not proper To Be-
gin it: & It is a most desperate madness
for men to defer it till then: for, To say ye
Mildest of it, It is ye venturing o souls
upon such miserable uncertainties, as
no Wise man would trust in any thing of
the least value.

For first, I would ask any man y t this dan
means to repent at his Death, how he grosse
knows, he shall have an Hours time for ferring
it t till
then.

Sund: 5. * See Causes of Decay of Xtian Piety Ch. 6. p. 112. lin. 22. to 115 lin. 3.

1t. Do we not daily see men snatcht away in a moment? And who can tell, yt it shall not be his own case? But 2dly, Suppose we have a more leisurely death, yt some disease give him warning of its approach, yet perhaps he will not understand that warning, but will flatter himself, as very often sick people do, wt hopes of Life, to the last: & so, his Death may be sudden to him, tho it comes by never so slow degrees. But 3dly. If he do discern his danger, yet how is he sure, he shall then be able to repent? Repentance is a Grace of God, not at our Command; & It is just, & usual wt God, When men have a long time refused & rejected that Grace, resisted all his Calls, & Invitations to Conversion & Amendt, To give them over at last to the Hardness of yr own hearts, & not to afford them any more of that Grace they have so despised. * Yet Suppose, In the

The disadvantages of a Death-bed Repentance

Fourth place, yt God in his Infinite Patience should still continue the offer of yt Grace to thee, yet thou that has resisted, It may be thirty, or fourty, or 50 y. together, how knowest thou, yt thou shalt put off yt habit of Resistance upon a sudden, & make use of the Grace afforded? It is sure, thou hast many more Advantages towards the doing it now, than

than Thou wilt have Then.

31. for First, The longer Sin hath The Cus-
kept Possession of the Heart, ye hard tom of-
er it will be to drive it out. It is true, Sin.
If Repentance were nothing but a pre-
sent Ceasing from the acts of Sin, the
Death-bed were fittest for it, for y^n
we are disabled from committing most
Sins; But I have formerly shewed you,
Repentance contains much more then so,
There must be in it A Sincere hatred of Sin,
& love of God. Now, how unlikely is it, y^t
he who hath all his life loved Sin, Che-
rished it in his bosom, & on the Contrary,
abhorred God & Goodness, should in an in-
stant quite change his affections, Hate
y^t Sin he loved, & love God & Goodness,
which he before utterly hated?

32. And 2dly. The Bodily pains y^t Bodily
attend a Death-bed, will distract the, pains.
and make thee unable to attend the work
of Repentance, which is a Business of such
Weight & Difficulty, as will employ all thy
powers, even when they are at y^e freshest

33. Consider those Disadvantages Dan-
thou must then struggle wt, & Then- ger
tell me, what hope there is Thou shalt- of
Then do that, which now upon much Ea- Un-
sier terms Thou wilt not: But in the 2d ty
place, There is a danger behind, beyond
all these, & yt is, That the Repentance
which Death drives a man to, will not
be a True Repentance, for, in such a
Case It is plain, It is only the fear

of

Sun of Hell puts him on it, which, tho
day it may be a good Beginning, where
V. there is time after to perfect it, yet,
where it goes alone, it can never a-
vail for Salvation. Now, That Death-
Bed Repentances are often only of
this sort, is too likely, When it is ob
served, That many Men, who have
seemed to Repent, when they have
thought Death approaching, have yet,
after it hath pleased God to restore
them to Health, been as wicked (per
haps worse) as ever they were before
which shews plainly, That there was
no Real Change in them: & Then Sure
ly, had such a Man dyed In y^t Seem-
ing Repentance, God, who tries the
Heart, would not have accepted it,
which he saw was Unsincere. When
all these Dangers are laid together,
It will surely appear a most despe-
rate Adventure, for any Man to
trust to a Death-bed Repentance.
Nor is it ever the less, for y^t Exam-
ple of the Penitent Thief Luk.
23.43. which is by many so much
depended on for, It is sure, his
Case & ours differ Widely: He had
never heard of Christ before, & So,
more could not be expected of
him, than to Embrace him as soon

as

as he was tendered to him: But we have had him offered, nay, Prest upon us from our Cradles, and yet have rejected him: But, If there were not this difference, It is but a faint hope can be raised only from a single Example and another we find not In the Whole Bible: The Israelites, we read, were fed wt Manna from Heaven, But would you not think him stark mad, yt should out of expectacon of the like, Neglect to provide himself any food, yet it is full as Reasonable, To depend upon this Example as the other. I conclude all in the words of the Wise-man, Eccl. 12. 1. Remember thy Creatour in the days of thy Youth, before the evil days come. Causes of Decay of Christian Piety Ch: 7.

34. To this duty of Repentance, Fasting is very proper to be Annexed: The Scripture usually joyns them together: Among the Jews the day of Atonement was to be Kept with Fasting, as you may see, By compareing Levit. 16. 13. with Isaiah 58. 5. and this, By Gods special Appointment. And, In the prophets, When the People are Fasting.

are called on to Repent & Humble themselves, They are also called on to Fast. Thus it is, Joel 2. 12. Therefore, now thus saith the Lord, Turn ye Unto me with all your hearts, with fasting and with Weeping, and with mourning. V. 13. And rent your heart, and not your garments, and Turn unto the Lord your God &c. Yea, so proper hath Fasting been accounted to Humiliation, yt we see even Wicked Ahab would not omit it in his.

Wick-

ed *Ahab* would not omit it In his, 2 *Kings* 21. 27. nor the Heathen *Ninevites* In theirs, *Jonah* 3. 5. Nor is it leſs fit, or leſs acceptable, ſince Chriſt, than it was before him. For we ſee, He ſuppoſes it as a duty ſometimes to be performed, when he gives directions to avoid vain glory in it, *Mat.* 6. 6. And alſo aſſures us, that, If it be performed, as it ought, (not to pleaſe men, but God,) it will ſurely be rewarded by him. And accordingly we find it practiſed by the Saints. *Anna*, Luke 2. 37. *ſerved God with faſting, and prayer*: where it is obſervable, that, it is reckoned as a ſervice of God, fit to be joyned with Prayers. And, the Chriſtians of the firſt times, were generally very frequent in the practice of it. Now, though faſting be eſpecially proper to a time of Humiliation, yet is it not ſo reſtrained to it, But it may be ſeaſonable, whenſoever we have any extraordinary thing to requeſt from God. Thus, when *Eſther* was to endeavour the deliverance of her people from deſtruction, ſhe, and all the *Jews*, kept a ſolemn Faſt, *Eſt.* 4. 16, And thus, when *Paul* and *Barnabas* were to be Ordained Apoſtles, there was faſting joyned to prayer, *Acts* 13. 3. And ſo it will be very fit for us, whenſoever we have need of any extraordinary directions, or aſſiſtance from God, whether, concerning our temporal or ſpiritual concernments, thus to quicken our prayers By Faſting. But, above all occaſions, This of Humiliation ſeems moſt to require it, for, beſides the advantages of kindling our zeal, which is never more neceſſary, than when we beg for pardon of ſins, Faſting carries in it ſomewhat of Revenge, which is reckoned

as a ſpecial part of Repentance, 2 *Cor.* 7. 11. For, By denying our Bodies the refreſhment of our ordinary food, we do inflict ſomewhat of puniſhment upon our ſelves for our former exceſſes, or, whatever other ſins we at that time accuſe our ſelves of; which is a proper effect of that Indignation which every ſinner ought to have againſt himſelf. And truly, he that is ſo tender of himſelf, that he can never find in his heart ſo much as to miſs a meal, By way of puniſhment for his faults, ſhews, he is not much fallen out with himſelf, for committing them; and ſo, wants that Indignation which the Apoſtle in the forenamed Texts mentions as a part of true Repentance.

*Faſting a revenge upon our ſelves.*

35. There is no doubt, but ſuch Holy Revenges upon our ſelves, for ſins, are very acceptable to God; yet, we muſt not think, that either thoſe, or any thing elſe we can do, can make ſatisfaction for our offences, for that, nothing but the Bloud of Chriſt can do. And therefore on that, and not on any of our performances, we muſt depend for pardon. Yet, ſince that Bloud ſhall never be applied to any but penitent ſinners, we are as much concern'd to bring forth all the fruits of Repentance, as if our hopes depended on them only.

*Such revenges, acceptable with God.*

*Yet no ſatisfaction for ſins.*

36. How often this duty of Faſting is to be performed, we have no direction in Scripture. That muſt be allotted

*Times of faſting.*

allotted by mens own piety, according as their health, or other considerations will allow. But as it is In Humiliation, the frequenter returns we have of set times for it, the better; so is it likewise In Fasting, the oftner, the better, so it be not hurtful, either to our healths, or to some other duty required of us. Nay, perhaps Fasting may help some men to more of those times for Humiliation, than they would otherwise gain. For, perhaps there are some, who cannot, without a manifest hinderance to their calling, allow a whole day to that work, yet, such an one may at least afford that time he would otherwise spend In Eating: And so, Fasting will be doubly useful towards such a mans Humiliation; both, By helping him in the duty, and, gaining him time for it.

37. I have now gone through the first Branch of our Duty to God, to wit, The Acknowledging him for our God. The Second is, The Having no other. Of which I need say little, as it is a forbidding of that grosser sort of Heathenish Idolatry, The worshipping of Idols, which, though it were once common in the world, yet is now so rare, that it is not likely, any that shall read this, will be concerned in it. Only I must say, That, To pay Divine worship to any creature, Be it Saint, or Angel, yea, or the Image of Christ himself, is a transgression against this Second Branch of our duty to God, It being the Imparting that to a creature, which is due only to God, and therefore, is strictly to be abstained from.

*Second Branch of our Duty to God.*

*Inward Idolatry.*

38. But, there is another ſort of Idolatry, of which we are generally guilty, and that is, when we pay thoſe Affections of Love, Fear, Truſt, and the like, to any Creature, in a higher degree than we do to God: for, that is the ſetting up that thing, whatſoever it is, for our God. And this Inward kind of Idolatry, is that which provokes God to Jealouſie, as well as the Outward, of worſhipping an Idol. I might Enlarge much upon this, But, becauſe ſome ſeverals of it have been toucht on In the former diſcourſe, I ſuppoſe it needleſs; and therefore, ſhall now proceed to the ſecond Head of DUTY, that to our SELVES.

# PARTITION VI.

*Duty to our Selves; of Sobriety; of Humility; the great Sin of Pride; of Vain Glory, the Danger, Folly; the Means to prevent it: of Meekneſs, &c.*

*Duty to our Selves.*

Sect. 1. THis DUTY to our SELVES is by S. *Paul* In the forementioned Text, *Titus* 2. 12. ſummed up In this one word, Soberly. Now, By Soberly is meant, our keeping within thoſe due bounds which God hath ſet us. My buſineſs

ſineſs will therefore be to tell you, what are the particulars of this Sobriety: and that, firſt, In reſpect of the Soul; ſecondly, In reſpect of the Body. The ſobriety of the Soul, ſtands in right governing its paſſions and affections; and to that are many Vertues required. I ſhall give you the particulars of them.

2. The firſt of them is Humility, which may well have the prime place, not only, In reſpect of the excellency of the vertue, but alſo, of its uſefulneſs towards the obtaining of all the reſt. This being the Foundation on which all others muſt be Built. And he that hopes to gain them without this, will prove but like that fooliſh Builder Chriſt ſpeaks of, *Luke* 6. 49. *Who built his houſe on the ſand.* Of the Humility towards God, I have already ſpoken, and ſhewed the neceſſity of it. I am now to ſpeak of Humility, as it concerns our ſelves, which will be found no leſs neceſſary, than the former. *Humility.*

3. This Humility is of two ſorts, the firſt is, the having a mean and low opinion of our ſelves; the ſecond is, the being content that others ſhould have ſo of us. The firſt of theſe, is contrary to pride; the other, to vain glory. And that both theſe are abſolutely neceſſary to Chriſtians, I am now to ſhew you; which will, I conceive, beſt be done, By laying before you, firſt, the ſin; ſecondly, the danger; thirdly, the contrary vices.

4. And firſt, for Pride; the ſin of it is ſo great, that it caſt the Angels out of Heaven, and there- *The great ſin of Pride.*

fore, If we may judge of ſin by the puniſhment; It was not only the firſt, but the greateſt ſin that ever the Devil himſelf hath been guilty of: But we need no better proof of the Hainouſneſs of it, than the extreme Hateſulneſs of it to God; which, beſides that inſtance of his puniſhing the Devil, we may frequently find in the Scriptures, *Prov.* 16. 5. *Every one that is proud in heart, is an abomination to the Lord.* And again, Chap, 6. 16. where there is mention of ſeveral things the Lord hates, a proud look is ſet as the firſt of them: ſo *Jam.* 4. 7. *God reſiſteth the proud;* and divers other Texts there are to the ſame purpoſe, which ſhew the great Hatred God bears to this ſin of Pride. Now, ſince it is certain, God, who is all goodneſs hates nothing, but as it is evil, it muſt needs follow, that, where God hates in ſo great a degree, there muſt be a great degree of evil.

*The danger. Drawing into other ſins.*

5. But ſecondly, PRIDE is not only very ſinful, but very dangerous; and that, firſt, In reſpect of drawing us to other ſins; ſecondly, of betraying us to puniſhments. Firſt, Pride draws us to other ſins, wherein it ſhews it ſelf indeed to be the direct contrary to Humility; for, as that is the root of all Vertue, ſo is this of all Vice. For, he that is proud, ſets himſelf up as his own God, and ſo can never ſubmit himſelf to any other rules or Laws than what he makes to himſelf. The ungodly, ſayes the Pſalmiſt, *is ſo proud that he careth not for God*, Pſal. 10. 4. Where you ſee, It is his pride that makes him deſpiſe God. And when

when a man is once come to that, he is prepared for the commiſſion of all ſins. I might inſtance in a multitude of particular ſins that naturally flow from this of pride; as firſt, Anger, which the wiſe man ſets as the effect of Pride, *Prov.* 21.24. calling it proud wrath; ſecondly, ſtrife and contention; which he again notes to be the off-ſpring of pride, *Prov.* 13. 10. *Only by pride cometh contention.* And both theſe are indeed moſt natural effects of pride: For, he that thinks very highly of himſelf, expects much ſubmiſſion and obſervance from others, and therefore, cannot but rage and quarrel when ever he thinks it not ſufficiently paid. It would be infinite to mention all the fruits of this bitter Root: I ſhall name but one more, and that is, that, pride not only betrays us to many ſins, but alſo makes them Incurable in us, for, it hinders the working of all remedies.

*Fruſtrating of remedies.*

6. Thoſe remedies, muſt either come from God, or man; If from God, they muſt be either, In the way of meekneſs and gentleneſs, or elſe, of ſharpneſs and puniſhment. Now, If God by his goodneſs eſſay to lead a proud man to Repentance, he quite miſtakes Gods meaning, and thinks, all the mercies he receives, are but the reward of his own deſert, and ſo long, 'tis ſure, he will never think he needs Repentance. But if on the other ſide, God uſe him more ſharply, and lay afflictions and puniſhments upon him, thoſe, in a proud heart work nothing but murmurings, and Hating of God, as if he did him Injury in thoſe puniſhments. As for the remedies that can

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be uſed by man, they again muſt be either, By way of correction, or exhortation; corrections from man, will ſure never work more on a proud heart, than thoſe from God, for, he that can think God unjuſt in them, will much rather believe it of man. And, exhortations will do as little. For, let a proud man be admoniſhed though never ſo mildly and lovingly, he looks on it as a diſgrace. And therefore, inſtead of confeſſing or amending the fault, he falls to reproaching his Reprover, as an over-buſie or cenſorious perſon, and for that greateſt and moſt precious act of kindneſs, looks on him as his enemy. And now, one that thus ſtubbornly reſiſts all means of cure, muſt be concluded in a moſt dangerous eſtate.

*Betraying to puniſhment.*

7. But, beſides this danger of ſin, I told you there was another, that of puniſhment; and of this there will need little proof, when it is conſidered, that, God is the proud mans profeſt enemy; that he hates and reſiſts him, as appeared in the Texts forecited: And then there can be little doubt, that, he which hath ſo mighty an adverſary, ſhall be ſure to ſmart for it. Yet, beſides this general ground of concluſion, it may not be amiſs, to mention ſome of thoſe Texts which particularly threaten this ſin, as *Prov.* 16. 18. *Pride goeth before deſtruction, and an haughty ſpirit before a fall:* Again, *Prov.* 16. 5. *Every one that is proud in heart, is an abomination to the Lord; though hand joyn in hand, yet they ſhall not be unpuniſhed.* The decree it ſeems is unalterable, and whatever endeavours are uſed to preſerve the

the proud man, they are but vain, for, he *ſhall not go unpuniſhed*. And this is very remarkable in the ſtory of *Nebuchadnezzar*, *Dan.* 4. who, though a King, the greateſt in the world, yet for his pride was driven from among men to dwell and feed with Beaſts. And it is moſt frequently ſeen, that this ſin meets with very extraordinary Judgements, even in this life. But, if it ſhould not, let not the proud man think, that he hath eſcaped Gods vengeance, for it is ſure, there will be a moſt ſad reckoning in the next; for, if God ſpared not the Angels for this ſin, but caſt them into Hell, let no man hope to ſpeed better.

8. In the third place, I am to ſhew you the great Folly of this ſin; and to do that, It will be neceſſary to conſider the ſeveral things whereof men uſe to be proud; They are of three ſorts, either, thoſe which we call the goods of Nature, or, the goods of Fortune, or, the goods of Grace. *The folly.*

9. By the Goods of Nature, I mean, Beauty, Strength, Wit, and the like, and the being proud of any of theſe is a huge folly: For firſt, we are very apt to miſtake and think our ſelves Handſom, or Witty, when we are not, and then, there cannot be a more Ridiculous Folly, than to be proud of what we have not, and ſuch every one eſteems it in another man, though he never ſuppoſes it his own caſe; and ſo never diſcerns it in himſelf. And therefore, there is nothing more deſpiſeable amongſt all men, than a Proud Fool; yet, no man that entertains high opinions of his own wit, but is in danger *In reſpect of the goods of Nature.*

danger to be thus deceived, a man's own Judgement of himſelf, being of all others the leaſt to be truſted. But ſecondly, ſuppoſe we be not out in Judging, yet, what is there in any of theſe natural Endowments which is worth the being proud, there being ſcarce any of them which ſome creature or other hath not in a greater degree than man? How much does the whiteneſs of the Lilly, and the redneſs of the Roſe, exceed the white and red of the faireſt face? What a multitude of creatures is there, that far ſurpaſs man in ſtrength, and ſwiftneſs? And divers others there are, which, as far as concerns any uſeful End of theirs, act much more wiſely than moſt of us; and are therefore oftentimes in Scripture propoſed to us By way of Example. It is therefore ſurely great unreaſonableneſs, for us to think highly of our ſelves for ſuch things as are common to us with Beaſts, and plants. But thirdly, If they were as excellent as we fancy them, yet they are not at all durable, they are impaired and loſt by ſundry means; a phrenzy, will deſtroy the rareſt wit; a ſickneſs, decay the freſheſt beauty; the greateſt ſtrength, or however, old age will be ſure to do all. And therefore, to be proud of them, is again a folly in this reſpect. But laſtly, whatever they are, we gave them not to our ſelves. No man can think he did any thing towards the procuring his natural Beauty or wit, and ſo, can with no reaſon value himſelf for them.

*The goods of fortune.*

10. In the ſecond place, the folly is as great to be proud of the goods of Fortune; By them I mean

mean, wealth and honour, and the like; for it is ſure, they add nothing of true worth to the man; ſomewhat of outward pomp and Bravery they may help him to, but that makes no change in the perſon. You may load an Aſſe with money, or deck him with rich Trappings, yet ſtill you will not make him a whit the nobler kind of Beaſt, by either of them. Then ſecondly, theſe are things we have no hold of, they vaniſh many times ere we are aware; he that is rich to day, may be poor to morrow, and then will be the leſs pitied by all in his poverty, the prouder he was when he was rich. Thirdly, we have them all, but as Stewards, to lay out for our Maſters uſe, and therefore, ſhould rather think how to make our Accounts, than pride our ſelves in our Receipts. Laſtly, whatever of theſe we have, they, as well as the former, are not owing to our ſelves. But, if they be lawfully gotten, we owe them only to God, whoſe bleſſing it is, that maketh rich, *Prov.* 10. 22. If unlawfully, we have them upon ſuch terms that we have very little reaſon to brag of them. And thus you ſee In theſe ſeveral reſpects, the Folly of this ſecond ſort of pride.

11. The third is, that of the goods of Grace; that is, any vertue a man hath. And here I cannot ſay, But the things are very valuable, they being infinitely more precious than all the world, yet nevertheleſs, this is of all the reſt the higheſt folly. And that, not only In the foregoing reſpect, that we help not our ſelves to it, grace being above all things moſt Immediately

*The goods of Grace.*

Gods

Gods work in us; But eſpecially in this, that, the being proud of grace, is the ſure way to loſe it. God, who gives grace to the humble, will take it from the proud. For if, as we ſee in the parable, *Mat.* 25. 28. the Talent was taken from him who had only put it to no uſe at all, How ſhall he hope to have it continued to him, that hath put it to ſo ill, that, in ſtead of trading with it for God, hath trafficked with it for Satan? And, as he will loſe the Grace, for the future, ſo he will loſe all the Reward of it, for the time paſt. For, let a man have done never ſo many good acts, yet, if he be proud of them, that pride ſhall be charged on him, to his deſtruction, But the good ſhall never be remembred, to his reward. And this proves it to be a moſt wretched folly, to be proud of grace. It is like that of children, that pull thoſe things in pieces they are moſt fond of, But yet much worſe than that of theirs, for, we not only loſe the thing (and that the moſt precious that can be imagined) But we muſt alſo be eternally puniſhed for doing ſo, There being nothing that ſhall be ſo ſadly reckoned for In the next world, as the abuſe of Grace; and certainly, there can be no greater abuſe of it, than to make it ſerve for an end ſo directly contrary to that for which it was given, It being given to make us humble, not proud; to magnifie God, not our ſelves.

*Means of Humility.*

12. Having ſhewed you thus much of this ſin, I ſuppoſe it will appear very neceſſary to be eſchewed; to which purpoſe it will firſt, be uſeful to conſider what hath been already

ſaid

ſaid concerning it, and that, ſo ſerioufly, as may work in thee not ſome ſlight diſlike, but a deep and irreconcileable hatred of the ſin: ſecondly, to be very watchful over thine own heart, that it cheriſh not any Beginnings of it; never ſuffer it to feed on the Fancy of thy own worth; But, when ever any ſuch thought ariſes, Beat it down immediately, with the remembrance of ſome of thy follies, or ſins, and ſo make this very motion of pride, an occaſion of Humility. Thirdly, never to compare thy ſelf with thoſe thou thinkeſt more fooliſh or wicked than thy ſelf, that ſo thou mayeſt like the *Phariſee*, *Luke* 16. 11. extol thy ſelf for being Better; But if thou wilt compare; do it with the Wiſe and Godly, and then, thou wilt find thou comeſt ſo far ſhort, as may help to pull down thy high eſteem of thy ſelf. Laſtly, To be very earneſt in Prayer, that God would root out all degrees of this ſin in thee, and make thee one of thoſe *poor in Spirit*, Mat. 5. 3. to whom the Bleſſing even of Heaven it ſelf, is promiſed.

13. The ſecond contrary to Humility, I told you, was Vain glory. That is, a great thirſt after the praiſe of men. And firſt, That this is a ſin, I need prove no otherwiſe, than by the words of our Saviour, *John* 5. 44. *How can ye believe, that receive honour one of another*? Where it appears, that, It is not only a ſin, but ſuch an one, as hinders the Receiving of Chriſt into the Heart, for, ſo Believing there ſignifies. This then, In the ſecond place, ſhews you likewiſe the great dangerouſneſs of this

*Vain glory.*

*The ſin.*

this ſin, for, if it be that which keeps Chriſt out of the heart, it is ſure, it brings infinite danger; ſince all our ſafety, all our hope of eſcaping the wrath to come, ſtands in receiving him. But beſides the authority of this Text, common experience ſhews, that, whereever this ſin hath poſſeſſion, it endangers men to fall into any other. For, he that ſo conſiders the praiſe of men, that he muſt at no hand part with it, whenever the greateſt ſins come to be in faſhion and credit (as God knows many are now adays) he will be ſure to commit them, rather than run the diſgrace of being too ſingle and preciſe; I doubt, there are many conſciences can witneſs the truth of this, ſo that I need ſay no more to prove the danger of this ſin.

*The danger.*

*A Singular*

14. The third thing I am to ſhew, is the Folly of it; and that will appear, firſt, By conſidering what it is we thus hunt after, nothing but a little air, a blaſt, the breath of men, it brings us in nothing of real advantage: for, I am made never the wiſer, nor the better, for a mans ſaying, I am wiſe and good. Beſides, If I am commended, it muſt be, either before my face, or behind my back: If the former, it is very often flattery, and ſo, the greateſt abuſe that can be offered, and then, I muſt be very much a fool to be pleaſed with it. But if it be behind my back, I have not then ſo much as the pleaſure of knowing it; and therefore, it is a ſtrange folly thus to purſue what is ſo utterly gainleſs. But ſecondly, It is not only gainleſs, but painful and uneaſie alſo. He that eagerly

*The folly*

eagerly ſeeks praiſe, is not at all maſter of himſelf, But muſt ſuit all his actions to that end, and in ſtead of doing what his own Reaſon and conſcience (nay, perhaps his worldly conveniency) directs him to, he muſt take care to do what will bring him in commendations, and ſo, enſlaves himſelf to every one that hath but a Tongue to commend him. Nay, there is yet a further uneaſineſs in it, and that is, when ſuch a man fails of his aim, when he miſſes the praiſe, and perhaps meets with the contrary Reproach, (which is no mans lot more often than the vain-glorious, nothing making a man more deſpiſed) then, what diſturbances and diſquiets, and even tortures of mind is he under? A lively Inſtance of this you have in *Achitophel*, 2 *Sam.* 17. 23. who had ſo much of this, upon *Abſoloms* deſpiſing his counſel, that he choſe to rid himſelf of it, By Hanging himſelf. And ſure, this painfulneſs that thus attends this ſin, is ſufficient proof of the folly of it. Yet this is not all, It is yet further very hurtful. For, If this Vain glory be concerning any good, or Chriſtian Action, it deſtroys all the fruit of it; He that prays, or gives alms, to be ſeen of men, *Matth.* 6. 2. muſt take that as his reward, *Verily I ſay unto you, they have their reward*; they muſt expect none from God, But the portion of thoſe Hypocrites, that *love the praiſe of men more than the praiſe of God.* And this is a miſerable folly, to make ſuch an Exchange. It is like the Dog in the Fable, who ſeeing in the water the ſhadow of that meat he held in his mouth, catcht at the ſhadow, and ſo let go his meat. Such dogs, ſuch unreaſonable creatures

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are we, when we thus let go the eternal reward of Heaven, to catch at a few good words of men. And yet, we do not only loſe thoſe eternal joys, but procure to our ſelves the contrary eternal miſeries, which is ſure the higheſt pitch of folly and madneſs. But, If the vain glory be not concerning any vertuous action, but only ſome Indifferent thing, yet even there alſo, it is very hurtful; for, vain glory is a ſin that where ſoever it is placed, endangers our eternal eſtate, which is the greateſt of all miſchiefs. And even for the preſent it is obſervable, that, of all other ſins it ſtands the moſt in its own light, hinders it ſelf of that very thing it purſues. For, there are very few that thus hunt after praiſe, But they are diſcerned to do ſo, and that is ſure to eclipſe whatever praiſe-worthy thing they do, and brings ſcorn upon them In ſtead of Reputation. And then certainly, we may juſtly condemn this ſin of folly, which is ſo ill a manager even of its own deſign.

*Helps againſt vain glory.*

15. You have ſeen how wretched a thing this vain glory is In theſe ſeveral reſpects, the ſerious conſideration whereof may be one good means to ſubdue it, to which it will be neceſſary to add, firſt, a great watchfulneſs over thy ſelf; obſerve narrowly, whether In any Chriſtian duty thou at all conſidereſt the praiſe of men, or even In the moſt Indifferent action, look, whether thou have not too eager a deſire of it, and If thou findeſt thy ſelf inclined that way, have a very ſtrict eye upon it, and where ever thou findeſt it ſtirring, check and reſiſt

reſiſt it, ſuffer it not to be the End of thy actions: But, In all matters of Religion, let thy Duty be the Motive; In all Indifferent things of common life, let Reaſon direct thee; and though thou mayeſt ſo far conſider in thoſe things the opinion of men, as to obſerve the rules of common decency, yet, never think any praiſe that comes in to thee, from any thing of that kind, worth the contriving for: Secondly, ſet up to thy ſelf another aim, *viz.* that of pleaſing God: let that be thy Enquiry, when thou goeſt about any thing, whether it be approved by him. And then thou wilt not be at leiſure to conſider what praiſe it will bring thee from men. And ſurely, he that weighs of how much more moment it is to pleaſe God, who is able Eternally to reward us, than men, whoſe applauſe can never do us any good, will ſurely think it reaſonable, to make the former his only care. Thirdly, If at any time thou art praiſed, do not be much overjoyed with it, nor think a jot the better of thy ſelf; But, If it be Vertue thou art praiſed for, Remember, It was God that wrought it in thee, and give him the glory, never thinking any part of it belongs to thee: If it be ſome Indifferent action; then remember, that it cannot deſerve praiſe, as having no goodneſs in it: But if it be a bad one, (as amongſt men ſuch are ſometimes likelieſt to be commended) then it ought to ſet thee a trembling, In ſtead of rejoycing, for then, that woe of our Saviours belongs to thee, *Luke* 6. 26. *Woe unto you when men ſpeak well of you, for ſo did their Fathers to the falſe Prophets*; and there is not a greater ſign of a Hard-

ned

ned heart, than, when men can make their fi
the matter of their glory. In the laſt place,
thy prayers aſſiſt in the fight with this corrup
on.

*Meekneſs.*

16. A ſecond VERTUE
MEEKNES, that is, a calmne
and quietneſs of ſpirit, contrary
the Rages and Impatiencies of Anger. Th
Vertue may be exerciſed, either, in reſpect
God, or our neighbour. That towards God
have already ſpoken of, under the head of H
mility, and that towards our neighbour, I ſh
hereafter. All I have here to ſay of it is, Ho
it becomes a duty to our ſelves; That it does,
reſpect of the great advantage
reap by it; which in mere kindn
to our ſelves, we are to look aft
And to prove, that brings us th
great advantage, I need ſay no more, But th
this meekneſs is that to which Chriſt hath pro
nounced a Bleſſing, *Mat.* 5. 5. *Bleſſed are th
meek*, and not only in the next world, but even
this too, *they ſhall inherit the earth.* Indeed, non
but the meek perſon hath the true enjoyment o
any thing in the world, for, the angry and impa
tient, are like ſick people, who, we uſe to ſay
cannot enjoy the greateſt proſperities: For, le
things be never ſo fair without, they will rai
ſtorms within their own Breſts. And ſurel
whoever hath either in himſelf, or others, obſer
ved the great uneaſineſs of this paſſion of Anger
cannot chuſe but think meekneſs a moſt pleaſan
thing.

*Advantages of it.*

17. Beſides, it is alſo a moſt honourabl
thing

thing, for it is that whereby we reſemble Chriſt. *Learn of me*, ſaith he, *for I am meek and lowly in heart*, Matth. 11. 28. It is alſo that, whereby we conquer our ſelves, overcome our own unruly paſſions, which of all victories is the greateſt and moſt noble. Laſtly, it is that which makes us behave our ſelves like men, whereas, Anger gives us the fierceneſs and wildneſs of Savage Beaſts. And accordingly, the one is by all eſteemed and loved; whereas, the other, is hated and abhorred, every man ſhunning a man in rage, as they would a furious Beaſt.

18. Farther yet, Meekneſs is the Sobriety of the mind, whereas, Anger is the direct madneſs; It puts a man wholly out of his own power, and makes him do ſuch things as himſelf in his ſober temper abhors; How many men have done thoſe things in their rage, which they have repented all their lives after? And therefore ſurely, as much as a man is more honourable than a Beaſt, a ſober man, than a mad man, ſo much hath this vertue of Meekneſs the advantage of Honour, above the contrary vice of Anger.

19. Again, Meekneſs makes any condition tolerable and eaſie to be endured. He that meekly bears any ſuffering, takes off the Edge of it, that it cannot wound him; whereas, he that frets and rages at it, whets it and makes it much ſharper than it would be; nay, in ſome caſes makes that ſo, which would not elſe be ſo at all, as particularly, in the caſe of Reproachful words, which in themſelves can do us no harm, they neither hurt our Bodies, nor leſſen our Eſtates, the only miſchief they can do us, is, to make us

angry

angry, and then our anger may do us mu more; whereas he that meekly paſſes them b is never the worſe for them, nay, the better; f he ſhall be rewarded by God for that patien Much more might be ſaid to recommend th vertue to us, in reſpect of our own preſent a vantage, but I ſuppoſe, this may ſuffice to pe ſwade men to eſteem of it. The harder matte will be, to gain them to the practice of it, where men pretend I know not what difficulties of n tural conſtitutions, and the like; yet ſure, the is no man of ſo Cholerick a temper, but if h did heartily ſet about it, would find it were no impoſſible in ſome good meaſure to ſubdue it But then, he muſt be diligent in uſing means t that end. Divers of theſe means there are, ſhall mention ſome few.

*Means of obtaining it.*

20. As firſt, The imprinting deep in our minds the lovelineſs an benefits of meekneſs, together with the uglineſs and miſchiefs of anger. Secondly, To ſet before us the ex amples of Chriſt, who endured all reproaches yea, torments, with perfect patience, that wa *led as a ſheep to the ſlaughter*, Iſaiah 53. 7. *Tha when he was reviled, reviled not again, when h ſuffered, threatned not*, 1 Pet. 2. 23. And if he the Lord of glory, ſuffered thus meekly and un juſtly from his own creatures, with what face can we ever complain of any injury done to us? Thirdly, To be very watchful to prevent the ve ry firſt beginnings of anger, and to that purpoſe to mortifie all inward peeviſhneſs and froward neſs of mind, which is a ſin in it ſelf, though it

proceed

proceed no further, But will alſo be ſure, If it be cheriſhed, to break out into open effects of Anger. Therefore, when ever thou findeſt the leaſt riſing of it within thee, make as much haſte to check it, as thou wouldeſt to quench a fire in thy Houſe; But be ſure, thou bring no fuel to it, by Entertaining any thoughts that may increaſe it. And at ſuch a time eſpecially keep a moſt ſtrict watch over thy Tongue, that it break not out into any Angry ſpeeches, for, that Breath will fan the fire, not only In thine Adverſary, but thy ſelf too; therefore, though thy Heart be hot within, ſtifle the flame, and let it not break out; and the greater the Temptation is, the more earneſtly lift up thy Heart to God to aſſiſt thee to overcome it. Fourthly, often remember, How great puniſhments thy ſins have deſerved, and then, whether thy ſufferings be from God, or man, thou wilt acknowledge them to be far ſhort of what is due to thee, and therefore, wilt be aſhamed to be Impatient at them.

21. The third Vertue is, CONSIDERATION, and this, In a moſt ſpecial manner, we owe to our Souls. For, without it we ſhall, as raſh unadviſed people uſe to do, ruſh them into infinite perils. Now, this Conſideration is, either of our State, or of our Actions. By our State, I mean, what our condition is to Godward, whether it be ſuch that we may reaſonably conclude our ſelves In his favour. This it much concerns us to Conſider and Examine, and that, not By thoſe eaſie Rules men are apt to frame to themſelves,

*Conſideration.*

*Of our State.*

us, whether they believe that Christ died for th
fins; that they are of the number of the El
and ſhall certainly be ſaved: If theſe and the li
were all that were required to put us into Go
favour, none but ſome melancholy perſon co
ever be out of it; for, we are apt enough gen
rally to believe comfortably of our ſelves. B
the Rules God hath given us in his Word, a
thoſe by which we muſt be tried at the laſt da
and therefore, are certainly the only ſafe ones, b
which to try our ſelves now. An
*The Rule by which to try our State.* the ſum of thoſe are, that, Wh
ſoever continues in any one wi
ful ſin, is not in his favour, no
can, if he do ſo die, hope for an
mercy at his hand.

22. Now, it is highly neceſſary we ſhould co
ſider, what our condition is in this reſpect: ſi
ſince our life is nothing but a puffe of breath i
our noſtrils, which may, for ought we know, b
taken from us the next minute, it nearly con
cerns us, to know how we are provided for ano
ther world, that ſo, in caſe we want at preſen
that oyl in our Lamps, wherewith we are to mee
the Bridegroom, *Matth.* 25. 8. we may timely
get it, and not for want of it be ever ſhut out, lik
the fooliſh Virgins, from his pre-
*The danger of Inconſideration.* ſence. The neglect of this conſide-
ration hath undone many ſouls,
ſome, by too eaſie a belief that they
were in a good condition, without
conſidering and trying themſelves by the fore-
going Rule, but preſuming, either, upon ſome
ſlight outward performances, or, upon ſuch a
falſe

false Faith as I even now described; Others, By their wretched careless going on, without so much as asking themselves what their condition is, But hope they should do as well as their neighbours, and so, never Enquiring farther; which wretched carelesness, will as certainly undo the Spiritual, as the like would do the Temporal Estate; yet In that, every man is wise enough to foresee, that, a man that never takes any accounts of his Estate, to see whether he be worth something or nothing, will be sure to be a Begger in the end. But in this far weightier matter, we can generally be thus Improvident.

23. The second thing we are to Consider, is, our Actions, and those, either before, or after the doing of them. In the first place, we are to consider before we act, and not to do any thing rashly, or headily; But first, to advise with our Consciences, whether this be lawful to be done, for, he that follows his own Inclination, and does every thing which that moves him to, shall be sure to fall into a multitude of sins. Therefore, Consider soberly, and Be assured of the lawfulness of the thing, before thou venture to do it. This Advisedness, is In all worldly things accounted so necessary a part of Wisdom, that no man is accounted wise without it; A Rash man, we look upon as the next degree to a Fool: And yet it is sure, there is not so much need of looking about us In any thing, as In what concerns our Souls, and that, not only In respect of the great value of them above all things else, But also, In regard of

*Our actions.*

*Before we do them.*

the great danger they are in, as hath been shewed more at large in the Beginning of the Treatise.

*After they are done.*

24. Secondly, We are to consider the Actions, when they are past also, that is, we are to examine whether they have been such as are allowable by the Laws of Christ. This is very necessary, whether they be good, or bad; if they be good, the recalling them, helpeth us to the comfort of a good conscience, and that comfort again encourageth us to go on in the like; and besides, it stirs us up to thankfulness to God, by whose grace alone we were enabled to do them. But if they be bad, then it is especially necessary that we thus examine them, for, without this it is impossible we should ever come to Amendment; for, unless we observe them to have been amiss, we can never think it needful to amend, but shall still run on from one wickedness to another, which is the greatest curse any man can lye under.

*Frequency of Consideration.*

25. The oftner therefore we use this Consideration, the better, for the less likely it is, that any of our sins shall escape our knowledge. It is much to be wisht, that every man should thus every night try the actions of the day, that so, if he have done any thing amiss, he may soon check himself for it, and settle his Resolutions against it, and not let it grow on to a Habit and course. And, that he may also early beg Gods pardon, which will the easier be had, the sooner it is asked, every delay of that being a great Increase of the sin. And surely, whoever

means

means to take an Account of Himſelf at all, will find this the eaſier courſe; It being much eaſier to do it ſo a little at a time, and while paſſages are freſh in his memory, than, to take the account of a long time together.

Now, If it be conſidered, that, *Danger of omitting it.* every wilful ſin muſt have a particular Repentance, before it can be pardoned, methinks, men ſhould tremble to ſleep without that Repentance; for, what aſſurance hath any man that lies down in his Bed, that he ſhall ever riſe again? And then, How dangerous is the condition of that man that ſleeps in an unrepented ſin? The weighing of theſe ſeveral Motives, may be a means, by Gods bleſſing, to bring us to the practice of this duty of Conſideration, in all the parts of it.

# PARTITION VII.

*Of Contentedneſs, and the Contraries to it; Murmuring, Ambition, Covetouſneſs, Envie: Helps to Contentedneſs; of duties which concern our Bodies; of Chaſtity,* &c. *Helps to it; of Temperance.*

Sect. 1.

*Contentedneſs.*

THE Fourth VERTUE is, CONTENTEDNES, & this ſurely is a duty we muſt owe to our ſelves, It being that without which it is impoſſible to be Happy. This Contentedneſs is a well-pleaſedneſs with that condition, whatever it is, that God hath placed us in, not murmuring and repining at our lot, but chearfully welcoming whatſoever God ſends. How great, and withal, how pleaſant a vertue this is, may appear By the contrariety it hath to ſeveral great and painful vices; ſo that, where this is rooted in the Heart, It ſubdues not only ſome ſuch ſingle ſin, but a cluſter of them together.

*Contrary to murmuring.*

2. And firſt, It is contrary to all murmuring, in general, which is a ſin moſt hateful to God, as may appear, by his ſharp puniſhments of it on the *Iſraelites* in the wilderneſs, as you may read

read in ſeveral places of the Book of *Exodus*, and *Numbers*. And ſurely, it is alſo very painful and uneaſie to a mans ſelf; for if, as the Pſalmiſt ſaith, it be a *joyful and pleaſant thing to be thankful*, we may, By the Rule of Contraries, conclude, It is a ſad and unpleaſant thing to be murmuring; and, I doubt not, every mans own experience will confirm the truth of it.

*To ambition.*

3. Secondly, It is contrary to Ambition; The Ambitious man is always diſliking his preſent condition, and that makes him ſo greedily to ſeek a higher, whereas, he that is content with his own, lies quiet out of the rode of this Temptation. Now, Ambition is not only a great ſin, In it ſelf, But it puts men upon many other: There is nothing ſo horrid, which a man that eagerly ſeeks greatneſs, will ſtick at; lying, perjury, murder, or any thing will down with him, if they ſeem to tend to his Advancement; And the uneaſineſs of it is anſwerable to the ſin. This none can doubt of, that conſiders, what a multitude of fears and jealouſies, cares and diſtractions there are that attend Ambition, In its progreſs, beſides the great and publick ruines that uſually befal it in the End. And therefore ſure, Contentedneſs is In this reſpect, as well a Happineſs, as a Vertue.

*To Covetouſneſs.*

4. Thirdly, It is contrary to Covetouſneſs; this the Apoſtle witneſſeth, *Heb.* 13. 5. *Let your converſation be without covetouſneſs. and be content with ſuch things as ye have*; where you ſee, Contentedneſs is ſet as the direct contrary to covetouſneſs.

vetouſneſs. But of this there needs no other proof than common experience; for we ſee, the covetous man never thinks he hath enough, and therefore can never be content; for, no man can be ſaid to be ſo, that thirſts after any thing he hath not. Now, that you may ſee, How excellent and neceſſary a vertue this is that ſecures us againſt covetouſneſs, it will not be amiſs, a little to conſider the nature of that ſin.

*Covetouſneſs contrary to our duty to God.*

5. That it is a very great crime, is moſt certain, for, It is contrary to the very foundation of all good life; I mean, thoſe three great Duties, to God, to our Selves, to our Neighbour. Firſt, It is ſo contrary to our Duty to God, that, Chriſt himſelf tells us, *Luke* 16. 13. *We cannot ſerve God and Mammon*: He that ſets his heart upon wealth, muſt neceſſarily take it off from God. And this we daily ſee in the covetous mans practice, he is ſo eager in the gaining of riches, that he hath no time or care to perform duty to God; let but a good Bargain, or opportunity of gain come in his way, *Prayer*, and all duties of Religion, muſt be neglected to attend it. Nay, when the committing the greateſt ſin againſt God may be likely, either to get, or ſave him ought, His love of wealth quickly perſwades him to commit it.

*To our Selves.*

6. Secondly, It is contrary to the Duty we owe our Selves, and that, both in reſpect of our Souls, and Bodies. The covetous man deſpiſes his Soul, ſells that to eternal deſtruction, for a little

pelf:

pelf: for, ſo every man does, that by any unlawful means ſeeks to enrich himſelf; nay, though he do it not by unlawful means, yet, if he have once ſet his heart upon wealth, he is that covetous perſon upon whom the Apoſtle hath pronounced, *That he ſhall not enter into the Kingdom of God*, 1 Cor. 6. 10. Nor doth he only offend againſt his Soul, but his Body too. For, he often denies that, thoſe neceſſary refreſhments it wants, and for which, his wealth (as far as it concerns himſelf) was given him. This is ſo conſtantly the cuſtom of rich Miſers, that I need not prove it to you.

7. In the third place, Covetouſneſs is contrary to the duty we owe to our Neighbours. And that, In both the parts of it, Juſtice, and Charity: He that loves money immoderately, will not care whom he cheats and defrauds, ſo he may bring in gain to himſelf: and from hence ſpring thoſe many tricks of deceit and couſenage, ſo common in the world. As for Charity, That is never to be hoped for from a covetous man, who dreads the leſſening of his own heaps, more than the ſtarving of his poor Brother. You ſee, how great a ſin this is, that we may well ſay of it, as the Apoſtle doth, 1 *Tim.* 6. 10. *The love of money, is the root of all evil.* And, it is not much leſs uneaſie, than wicked, for, Between the care of getting, and the fear of loſing, the covetous man enjoys no quiet hour. Therefore, every man is deeply concerned, as he tenders his Happineſs, either in this world, or the next, to guard himſelf againſt this ſin, which he

*To our neighbours.*

can no way do, but by poſſeſſing his heart with this Vertue of contentedneſs.

*Contentedneſs contrary to envy.*

8. In the fourth place, it is contrary to Envy, for, he that is content with his own condition, hath no Temptation to Envy anothers: How unchriſtian a ſin this of Envy is, ſhall hereafter be ſhewed: At the preſent, I need ſay no more, but that it is alſo a very uneaſie one, It frets and gnaws the very heart of him that harbours it. But, the worſe this ſin is, the more excellent ſtill is this grace of contentedneſs, which frees us from it. I ſuppoſe, I have ſaid enough, to make you think this a very lovely and deſirable Vertue. And ſure, it were not impoſſible to be gain'd by any, that would but obſerve theſe few directions.

*Helps to contentedneſs.*

9. Firſt, To conſider, that, whatever our eſtate and condition in any reſpect be, it is that which is allotted us by God, and therefore, is certainly the Beſt for us, He being much better able to judge for us, than we for our ſelves; and therefore, to be diſpleaſed at it, is in effect to ſay, we are wiſer than He. Secondly, Conſider throughly the vanity of all worldly things, How very little there is in them; while we have them; and How uncertain we are to keep them; But above all, In how little ſtead they will ſtand us at the day of death, or Judgement, and then, thou canſt not think any of them much worth the deſiring, and ſo wilt not be diſcontented for want of them. Thirdly, Suffer not thy Fancy to run on things thou haſt not; many

many have put themſelves out of love with what they have, only, By thinking what they want. He that ſees his neighbour poſſeſs ſomewhat, which himſelf hath not, is apt to think How happy he ſhould be, If he were in that mans condition, and in the mean time never thinks of enjoying his own, which yet perhaps in many reſpects may be much Happier, than that of his neighbours, which he ſo much admires. For, we look but upon the outſide of other mens conditions, and many a man that is envied by his neighbours, as a wonderful Happy perſon, hath yet ſome ſecret trouble, which makes him think much otherwiſe of himſelf. Therefore, never compare thy condition in any thing, with thoſe thou counteſt more proſperous than thy ſelf, But rather do it, with thoſe thou knoweſt more unhappy, and then, thou wilt find cauſe to rejoyce in thine own portion. Fourthly, Conſider how far thou art from deſerving any good thing from God, and then, thou canſt not but with *Jacob*, *Gen.* 32. 10. confeſs, that, thou art *not worthy of the leaſt of thoſe mercies* thou enjoyeſt; and inſtead of murmuring, that they are no more, wilt ſee reaſon to admire, and praiſe the Bounty of God, that they are ſo many. Fifthly, Be often thinking of the Joys laid up for thee in Heaven; look upon that as thy Home, on this world, only as an Inne, where thou art fain to take up in thy paſſage; and then, as a Traveller expects not the ſame conveniencies at an Inne, that he hath at Home, ſo thou haſt reaſon to be content with whatever entertainment thou findeſt here, knowing, thou art upon thy Journey to a place

of

of Infinite Happineſs, which will make an abundant amends for all the uneaſineſs, and hardſhip thou canſt ſuffer in the way. Laſtly, Pray to God, from whom all good things do come, that he will to all his other bleſſings, add this of a contented mind, without which thou canſt have no taſte or reliſh of any other.

*Diligence.*

10. A fifth Duty is, DILIGENCE: this is made up of two parts, Watchfulneſs, and Induſtry, and both theſe we owe to our Souls.

*Watchfulneſs againſt ſin.*

11. Firſt, Watchfulneſs, in obſerving all the dangers that threaten them. Now, ſince nothing can endanger our Souls, but Sin, this watchfulneſs is principally to be imployed againſt that: And, as in a beſieged City, where there is any weak part, there it is neceſſary to keep the ſtrongeſt guard; ſo it is here, where-ever thou findeſt thy Inclinations ſuch, as are moſt likely to betray thee to ſin, there it concerns thee to be eſpecially watchful: Obſerve therefore carefully, to what ſins, either thy natural temper, thy company, or thy courſe of life, do particularly incline thee, and watch thy ſelf very narrowly in thoſe; yet, do not ſo lay out all thy care on thoſe, as to leave thy ſelf open to any other, for, that may give Satan as much advantage, on the other ſide; But let thy watch be general, againſt all ſin, though in a ſpecial manner, againſt thoſe, which are like oſteneſt to aſſault thee.

12. The

12. The second part of Diligence, is Industry, or labour, and this also we owe to our Souls, for without it, they will as little prosper as that Vineyard of the sluggard, which *Solomon* describes, *Prov.* 24. 30. For, there is a Husbandry of the Soul, as well as of the Estate, and the End of the one, as of the other, is, the Increasing, and Improving of its riches. Now, the riches of the Soul are, either Natural, or Divine. By the natural, I mean, its Faculties of Reason, Wit, Memory, and the like; By the Divine, I mean, the graces of God, which are not the Souls natural portion, but are given Immediately by God, and, both these we are to take care to Improve, they being both Talents Intrusted to us for that purpose. *Industry in improving gifts.*

13. The way of Improving the Natural, is by Imploying them so, as may bring in most honour to God: we must not let them lye idle by us, through sloth, neither must we overwhelm them, with Intemperance, and Brutish pleasures, which is the case of too many, But we must Imploy them, and set them on work. But then, we must be sure, It be not in the Devils service; like many, who set their wit, only, to the profaning of God, or cheating their neighbours, and stuffe their memories with such filthiness, as should never once enter their thoughts; our use of them must be such, as may bring in most glory to God; most benefit to our neighbours; and may best fit us to make our Accounts, when God shall come to reckon with us for them. *Of Nature.*

14. But

*Of Grace.*

14. But the other part of the Souls riches, is yet more precious, that is, Grace, and of this we muſt be eſpecially careful, to Husband and Improve it. This is a duty expreſly commanded us by the Apoſtle, 2 *Pet.* 3. 18. *Grow in grace.* And again, In the firſt Chapter of that Epiſtle, verſe 5. *Give all diligence to adde to your faith vertue, and to vertue knowledge,* &c. Now, the eſpecial means of Improving grace is, By Imploying it, that is, By doing thoſe things for the Enabling of us whereunto it was given us: This is a ſure means, not only In reſpect of that Eaſineſs, which a cuſtom of any thing brings in the doing of it, but principally, as it hath the promiſe of God, who hath promiſed, *Matth.* 25. 29. That to *him that hath* (that is, hath made uſe of what he hath) *ſhall be given, and he ſhall have abundance.* He that diligently and faithfully Employs the firſt Beginnings of grace, ſhall yet have more, and, he that in like manner Husbands that more, ſhall yet have a greater degree; ſo that, what *Solomon* ſaith of Temporal riches, is alſo true of Spiritual, *The hand of the diligent maketh rich.*

*To improve good motions.*

15. Therefore, when ever thou findeſt any good motion in thy Heart, Remember, That is a ſeaſon for this ſpiritual Husbandry: If thou haſt but a check of Conſcience againſt any ſin thou liveſt in, drive that on, till it come to a Hatred; and then, that Hatred, till it come to Reſolution, then, from that Reſolution, proceed to ſome Endeavours againſt it.

Do

Do this faithfully, and ſincerely, and thou ſhalt certainly find the grace of God aſſiſting thee, not only in every of theſe ſteps, but alſo enabling thee to advance ſtill higher, till thou come to ſome victory over it. Yet, to this Induſtry thou muſt not fail to add thy prayers alſo, there being a promiſe, that, God will *give the holy ſpirit to them that ask it*, Matth. 7. 11. And therefore, they that ask it not, have no reaſon to expect it. But it muſt be asked with ſuch an earneſtneſs, as is ſome way anſwerable to the value of the thing, which being infinitely more precious than all the world, both, in reſpect of its own worth, and, its uſefulneſs to us, we muſt beg it with much more zeal and earneſtneſs, than all Temporal Bleſſings, or elſe, we ſhew our ſelves deſpiſers of it.

16. Having directed you to the means of Improving grace, I ſhall, to quicken you to it, mention the great danger of the contrary; and that is not, as in other things, the loſing only thoſe further degrees, which our Induſtry might have helped us to, but, it is the loſing even of what we already have; *For, from him that hath not* (that is again, hath not made uſe of what he hath) *ſhall be taken away even that which he hath*, *Matth.* 25. 29. God will withdraw the grace, which he ſees ſo neglected, as we ſee in that parable, the Talent was taken from him that had only hid it in a Napkin, and, had brought in no gain to his Lord. And, this is a moſt ſad puniſhment, the greateſt that can befal any man, before he comes to Hell, indeed, it is ſome

*The danger of the contrary.*

ſome kind of Foretaſte of it, It is the delivering him up to the power of the Devil, and, It is the Baniſhing him from the face of God, which are not the leaſt parts of the miſery of the damned. And, it is alſo the binding a man over to that fuller portion of wretchedneſs in another world; for, that is the laſt doom of the unprofitable ſervant, *Matth.* 25. 30. *Caſt ye the unprofitable ſervant into outer darkneſs, there ſhall be weeping and gnaſhing of teeth.* You ſee, there are no light dangers that attend this neglect of grace, and therefore, if we have any love, nay, any common pity to our Souls, we muſt ſet our ſelves to this induſtry. I have now done with thoſe VERTUES which reſpect our SOULS, I come now to thoſe which concern our BODIES.

* *Chaſtity.*

17. The firſt of which is, CHASTITY, or PURITY, which may well be ſet in the Front of the duties we owe to our Bodies, ſince the Apoſtle, 1 *Cor.* 6. 18. ſets the contrary, as the eſpecial ſin againſt them, *He that committeth fornication, ſinneth againſt his own body.*

18. Now, this vertue of Chaſtity conſiſts, in a perfect abſtaining from all kinds of uncleanneſs; not only that of Adultery, and Fornication, But all other more unnatural ſorts of it, committed either upon our ſelves, or with any other. In a word, all acts of that kind are utterly againſt Chaſtity, ſave only in lawful marriage. And * even there, men are not to think themſelves let looſe to pleaſe their Brutiſh Appetites; But are to keep themſelves within ſuch rules of moderation, as agree to the ends of marriage, which being

being theſe two, The Begetting of Children, and The Avoiding of Fornication, nothing muſt be done which may hinder the firſt of theſe Ends; and the ſecond, aiming only at the ſubduing of luſt, The keeping men from any ſinful Effects of it, It is very contrary to that End, to make Marriage an occaſion of heightning and Enflaming it.

*Uncleanneſs forbidden, in the very loweſt degrees.*

19. But this vertue of Chaſtity reacheth not only to the reſtraining of the groſſer act, But to all lower degrees; It ſets a guard upon our Eyes, according to that of our Saviour, *Matth.* 5. 28. *He that looketh on a woman to luſt after her, hath committed adultery with her already in his heart*; and upon our Hand, as appears by what Chriſt adds in that place, *If thy hand offend thee, cut it off*: ſo alſo, upon our Tongues, that they ſpeak no Immodeſt or filthy words, *Let no corrupt communication proceed out of your mouth*, *Epheſ.* 4. 29. Nay, upon our very Thoughts, and Fancies, we muſt not Entertain any foul or filthy deſires, not ſo much as the Imagination of any ſuch thing. Therefore, he that forbears the groſſer act, and yet allows himſelf in any of theſe, It is to be ſuſpected, that it is rather ſome outward Reſtraint that keeps him from it, than the Conſcience of the ſin. For, if it were that, It would keep him from theſe too, Theſe being ſins, alſo, and very great ones, in Gods ſight. Beſides, He that lets himſelf looſe to theſe, puts himſelf in very great danger of the other, It being much more Eaſie to abſtain from all, than, to ſecure againſt the one, when the

other

other is allowed. But above all, it is to be considered, that even these lower degrees are such, as make men very odious in Gods eyes, who seeth the Heart, and loves none that are not pure there.

*The mischiefs of it.*

20. The loveliness of this Vertue of Chastity, needs no other way of describing, than By considering the loathsomness and mischiefs of the contrary sin, which is first, very Brutish: those desires are but the same that the Beasts have, and then, how far are they sunk below the nature of men, that can boast of their sins of that kind, as of their special excellency? When, If that be the measure, a Goat is the more excellent creature. But indeed,

*To the Soul.*

they that eagerly pursue this part of Beastiality, do often leave themselves little, besides their Humane shape, to difference them from Beasts: This sin so clouds the understanding, and defaceth the Reasonable Soul. Therefore, *Solomon* very well describes the young man that was going to the Harlots house, *Prov.* 7. 22. *He goeth after her as an Ox goeth to the slaughter.*

*To the Body.*

21. Nor secondly, are the effects of it better to the Body, than to the mind. The many foul and filthy, besides painful diseases, which often follow this sin, are sufficient witnesses, how mischievous it is to the Body. And alas, How many are there that have thus made themselves the Devils Martyrs? Suffered such torments in the pursuit of this sin, as would exceed the Invention of the

greatest

greateſt Tyrant? Surely, they that pay thus dear for damnation, very well deſerve to enjoy the purchaſe.

*The judgements of God againſt it.*

22. But thirdly, Beſides the natural fruits of this ſin, It is attended with very great and heavy Judgements from God; The moſt extraordinary and miraculous Judgement that ever befell any place, Fire and Brimſtone from Heaven, upon *Sodom* and *Gomorrah*, was for this ſin of uncleanneſs. And many examples likewiſe of Gods vengeance may be obſerved on particular perſons, for this ſin. The Inceſt of *Amnon* coſt him his life, as you may read; 2 *Sam.* 13. *Zimri* and *Cozbi* were ſlain in the very act, *Numb.* 25. 8. And, no perſon that commits the like, hath any aſſurance it ſhall not be his own caſe. For, how ſecretly ſoever it be committed, It cannot be hid from God, who is the ſure avenger of all ſuch wickedneſs. Nay, God hath very particularly threatned this ſin, 1 *Cor.* 3. 17. *If any man defile the Temple of God, him ſhall God deſtroy.* This ſin of uncleanneſs is a kind of Sacriledge, A polluting thoſe Bodies, which God hath choſen for his Temples, and therefore no wonder, If it be thus heavily puniſhed.

*It ſhuts out from Heaven.*

23. Laſtly, This ſin ſhuts us out from the Kingdom of Heaven, wherein no Impure thing can enter. And, we never find any liſt of thoſe ſins, which bar men thence, But this of uncleanneſs hath a ſpecial place in it. Thus it is, *Gal.* 5. 19. and ſo again, 1 *Cor.* 6. 9.

If

If we will thus pollute our ſelves, we are fit company only for thoſe Black Spirits, the Devil and his Angels; and therefore, with them we muſt expect our portion, where our flames of luſt ſhall end in flames of fire.

*Helps to Chaſtity.*

24. All this laid together, may ſurely recommend the vertue of Chaſtity to us, for the preſerving of which, we muſt be very careful, firſt, to check the Beginnings of the Temptation, to caſt away the very firſt fancy of luſt, with indignation; for, if you once fall to parley and talk with it, It gains ſtill more upon you, and then, It will be harder to reſiſt; Therefore, your way in this Temptation is, to flie, rather than fight with it. This is very neceſſary, not only, that we may avoid the danger of proceeding to act the ſin, But alſo, In reſpect of the preſent fault of entertaining ſuch fancies, which of it ſelf, though it ſhould never proceed further, is, as hath been ſhewed, a great Abomination before God. Secondly, Have a ſpecial care to flie Idleneſs, which is the proper ſoyl for theſe filthy weeds to grow in, and keep thy ſelf always Buſied in ſome Innocent or Vertuous Imployment; for, then theſe fancies will be leſs apt to offer themſelves. Thirdly, never ſuffer thy ſelf to Recall any unclean paſſages of thy former life, with delight, for, that is to act over the ſin again, and will be ſo reckoned by God; nay, perhaps thus deliberately to think of it, may be a greater guilt, than a raſh acting of it. For, this both ſhews thy Heart to be ſet upon filthineſs, and is alſo, a Preparation to more acts of it. Fourthly, for-

Forbear the company of ſuch light and wanton perſons, as either, By the filthineſs of their diſcourſe, or any other means, may be a ſnare to thee. Fifthly, pray earneſtly, that God would give thee the Spirit of Purity, eſpecially, at the time of any preſent Temptation. Bring the unclean Devil to Chriſt, to be caſt out, as did the man in the Goſpel; and, if it will not be caſt out with Prayer alone, add Faſting to it; But be ſure, thou do not keep up the flame by any High, or Immoderate feeding. The laſt remedy, when the former prove vain, is Marriage, which becomes a duty to him that cannot live Innocently without it. But, even here there muſt be care taken, leſt this which ſhould be for his good, become not to him an occaſion of Falling, for want of Sobriety in the uſe of marriage. But this I have toucht on already, and therefore need add no more But an Earneſt Intreaty, that men would conſider ſeriouſly of the foulneſs and danger of this ſin of Uncleanneſs, and not let the Commonneſs of it leſſen their Hatred of it, But rather, make them abhor that ſhameleſs Impudence of the world, that can make light of this ſin, againſt which God hath pronounced ſuch heavy curſes, *Whoremongers and adulterers God will judge*, *Heb.* 13. 4. and ſo he will certainly do all ſorts of unclean perſons whatſoever.

25. The ſecond VERTUE that concerns our Bodies, is TEMPERANCE: And the exerciſes of that are divers, as firſt, Temperance in Eating; ſecondly, in Drinking; thirdly, in Sleep; fourthly, in Recreation; fifthly, in Apparel. I ſhall *Temperance.*

ſpeak

ſpeak of them ſeverally; and firſt,

*In Eating.* of Temperance in Eating. This Temperance is obſerved, when our

*Ends of eating.* Eating is agreeable to thoſe Ends to which Eating is by God and Nature deſigned; Thoſe are, firſt, the Being; ſecondly, the Well-being of our Bodies.

*Preſerving of life.* 26. Man is of ſuch a frame, that Eating becomes neceſſary to him for the preſerving his life; Hunger being a natural diſeaſe, which will prove deadly, if not prevented, and the only Phyſick for it, is Eating, which is therefore become a neceſſary means of keeping us alive. And that is the firſt End of Eating, and, as men uſe not to take Phyſick for pleaſure, but remedy, ſo neither ſhould they Eat.

*Of Health.* 27. But ſecondly, God hath been ſo Bountiful as to provide not only for the Being, but the Well-being of our Bodies, and therefore, we are not tyed to ſuch ſtrictneſs, that we may Eat no more than will juſt keep us from ſtarving, But we may alſo Eat whatſoever either for kind, or quantity, moſt tends to the health and welfare of them: Now, that Eating which is agreeable to theſe Ends, is within the Bounds of Temperance, as on the contrary, whatſoever is contrary to them, is a Tranſgreſſion againſt it; He therefore that ſets up to himſelf other Ends of Eating, as either the pleaſing of his taſte, or (what is yet worſe) the pampering of his Body, that he may the better ſerve his luſt, he directly thwarts and croſſes theſe Ends of God; for, he that hath

those aims, doth that which is very contrary to Health, yea, to life it self, as appears by the many diseases and untimely deaths which Surfeting and uncleanness daily bring on men.

28. He therefore that will practice this Vertue of Temperance, must neither Eat so much, nor of any such sorts of meat (provided, he can have other) as may be hurtful to his Health: what the sorts or quantities shall be, is impossible to set down, for, that differs according to the several constitutions of men; some men may with Temperance Eat a great deal, Because their stomacks require it; when another may be guilty of Intemperance in Eating but half so much, Because it is more than is useful to him. And so also, for the sort of meat, it may be niceness and luxury for some to be curious in them, when yet some degree of it may be necessary to the Infirmities of a weak stomack, which, not out of Wantonness, but Disease, cannot eat the courser meats. But I think, It may in general be said, that, to Healthful Bodies the plainest meats are generally the most wholsome, But every man must in this be left to judge for himself; and that he may do it aright, He must be careful, that he never suffer himself to be Enslaved to his Palate, for that will be sure to satisfie it self, what ever becomes of health, or life.

*Rules of Temperance in Eating.*

29. To secure him the better, let him consider, First, how unreasonable a thing it is, that the whole Body should be subjected to this one Sense of Tasting

*Means of it.*

ing, that it muſt run all hazards, only to pleaſ
that. But it is yet much more ſo, that the divi
ner part, the Soul, ſhould alſo be thus enſla
ved; and yet, thus it is in an Intemperate perſon
his very Soul muſt be ſacrificed to this Brutiſ
Appetite; for, the ſin of Intemperance, though
be acted by the Body, yet the Soul muſt ſhare i
the Eternal puniſhment of it. Secondly, Con
ſider, How extreme ſhort and vaniſhing this plea
ſure is, It is gone in a moment, But the pains tha
attend the Exceſs of it are much more durable
and then ſurely, It agrees not with that commo
Reaſon, wherewith, as men, we are indued, t
ſet our hearts upon it. But then In the thir
place, It agrees yet worſe with the temper of
Chriſtian, who ſhould have his Heart ſo purifie
and refined with the Expectation of thoſe highe
and ſpiritual Joys he looks for in another world
that he ſhould very much deſpiſe theſe groſs an
Brutiſh pleaſures, which Beaſts are as capabl
of as we, and to them we may well be content
ed to leave them, It being the higheſt their na
tures can reach to; But for us, who have ſo much
more Excellent Hopes, It is an intolerable ſham
that we ſhould account them as any part of ou
Happineſs. Laſtly, the Sin of Gluttony is ſo grea
and dangerous, that Chriſt thought fit to give a
eſpecial warning againſt it. *Take heed to you
ſelves that your hearts be not over-charged with ſur
feting*, &c. *Luke* 21. And you know what wa
the end of the rich glutton, *Luke* 16. He tha
had *fared deliciouſly every day*, at laſt wants a dro
*of water to cool his tongue*. So much for that ſin
ſort of Temperance, that of Eating.

*Mustis ille Dominus ſervit, Qui Corpori ſervit. Sen.*

PART

# PARTITION VIII.

## *Of Temperance in Drinking, False Ends of drinking,* viz. *Good Fellowship, putting away Cares,* &c.

Sect. 1. THE ſecond is, Temperance in Drinking, and the Ends of Eating and Drinking being much the ſame, I can give no other direct rules in this, than what were given in the former, to wit, that we drink neither of ſuch ſorts of liquor, nor in ſuch quantities, as may not agree with the right Ends of drinking, The preſerving our lives, and healths: Only, in this there will be need of putting in one Caution; for, our Underſtandings being in more danger to be hurt by Drinking, than meat, we muſt rather care to keep that ſafe, and rather not drink what we might ſafely, in reſpect of our Health, if it be in danger to diſtemper our Reaſon. This I ſay, Becauſe it is poſſible, ſome mens Brains may be ſo weak, that their Heads cannot bear that Ordinary quantity of drink which would do their Bodies no harm. And whoever is of this temper, muſt ſtrictly abſtain from that degree of drink, or that ſort of it, which he finds hath that Effect, yea, though it

*Temperance in drinking.*

do in other reſpects appear not only ſafe, bu
uſeful to his Health. For, though we are to pre
ſerve our Healths, yet we are not to do it by
ſin, as drunkenneſs moſt certainly is.

*Falſe Ends of drinking.*

2. But alas! of thoſe multi
tudes of drunkards we have in th
world, this is the caſe but of ver
few, moſt of them going far be
yond what their Health requires, yea, or ca
bear, even to the utter deſtruction thereof. An
therefore it is plain, men have ſet up to them
ſelves ſome other Ends of drinking than thoſe a
lowable ones forementioned; It may not b
amiſs a little to explain what they are, and with
all, to ſhew the unreaſonableneſs of them.

*Good Fellowſhip.*

3. The firſt, and moſt owned, i
that which they call Good-fellow
ſhip; one man drinks to keep ano
ther company at it. But I woul
ask ſuch a one, whether if that man were drink
ing rank poyſon he would pledge him for Com
pany? If he ſay, he would not, I muſt tell him
that, by the very ſame, nay, far greater reaſon
He is not to do this. For, Immoderate drinkin
is that very poyſon; perhaps, it doth not alway
work death Immediate (yet, there want no
many Inſtances of its having done even that, ve
ry many have died in their drunken fit) But the
the cuſtom of it does uſually bring men to thei
ends, is paſt doubt; and therefore, though th
poyſon work ſlowly, yet it is ſtill poyſon. Bu
however, it doth at the preſent work that whic
a wiſe man would more abhor than death;
works madneſs, and phrenzy, turns the man int

a Beaſt, By drowning that Reaſon which ſhould difference him from one. Certainly, the effects of drink are ſuch, that, Had being drunk been firſt enjoyed as a puniſhment, we ſhould have thought him a more than ordinary Tyrant, that had Invented it.

4. A ſecond End of Drinking, is ſaid to be, The maintaining of friendſhip and kindneſs amongſt men. But, this is ſtrangely unreaſonable, that, men ſhould do that towards the maintaining of Friendſhip, which is really the greateſt miſchief that can be done to any man. Did ever any think to Befriend a man, By helping to deſtroy his Eſtate, his Credit, his life? Yet, he that thus drinks with a man, does this, and much more; He ruines his Reaſon, yea, his Soul, and yet this muſt be called the way of preſerving of Friendſhip. This is ſo ridiculous, that one would think, none could own it, but when he were actually drunk. But beſides, alas! Experience ſhews us, that, this is fitter to beget quarrels, than preſerve kindneſs, as the many drunken Brawls we every day ſee, with the wounds, and ſometimes murders, that accompany them, do witneſs. *Preſerving of kindneſs.*

5. A third End is ſaid to be, The chearing of their ſpirits, making them merry and jolly. But ſure, If the mirth be ſuch, that Reaſon muſt be turned out of doors, before it begin, it will be very little worth; one may ſay with *Solomon*, Eccleſ. 2. 2. *The laughter of ſuch fools is madneſs.* And ſure, they that will be drunk, to *Chearing the ſpirits.*

put themſelves in this temper, muſt by the ſame reaſon be glad of a Frenzy, If they could but be ſure it would be of the merry ſort. But little do theſe merry folks think, what ſadneſs they are all this while heaping up to themſelves, often in this world, when by ſome mad pranks they play in their jollity, they bring miſchief upon themſelves, but however, certainly in another, where this mirth will be ſadly reckoned for.

*Putting away cares.*

6. A fourth end is ſaid to be, The putting away of cares: But I ſhall ask, what thoſe cares are? Be they ſuch as ſhould be put away? Perhaps, they are ſome checks and remorſes of conſcience, which muſt be thus charmed. And doubt, this hath proved too effectual with many to the laying them aſleep. But this is the wickedeſt folly in the world; for, if thou thinkeſt no theſe checks to have ſomething conſiderable in them, why do they trouble thee? But if thou do, it is impoſſible thou canſt hope this can long ſecure thee from them. Thou mayeſt thus ſtop their mouths for a while, but they will one day cry the louder for it. Suppoſe, a Thief or a Murderer knew, he were purſued to be brought to juſtice, would he, think you, to put away the fear of being hanged, fall to drinking, and in the mean time take no care for his eſcape? Or would you not think him deſperately mad, if he did? Yet this is the very caſe here; thy conſcience tells thee of thy danger, that thou muſt ere long be brought before Gods Judgement-ſeat, and is it not madneſs for thee, Inſtead of endeavouring to get thy pardon, to drink away the

thought

thought of thy danger? But in the ſecond place, ſuppoſe, theſe cares be ſome worldly ones, and ſuch as are fit to be put away; then, for ſhame, do not ſo diſgrace thy Reaſon, thy Chriſtianity, as not to let them be as forcible to that end, as a little drink. Thy Reaſon will tell thee, It is in vain to care, where care will bring no advantage: and thy Chriſtianity will direct thee to one, on whom thou mayeſt *ſafely caſt all thy cares, for he careth for thee*, 1 Pet. 5. 7. And therefore, unleſs thou meaneſt to Renounce being both a Man, and a Chriſtian, never betake thee to this pitiful ſhift to rid thee of thy cares. But beſides, this will not do the deed neither; for, though it may at the preſent, whileſt thou art in the height of the drunken fit, keep thee from the ſenſe of thy cares, yet, when that is over, they will return again with greater violence; and, if thou haſt any conſcience, bring a new care with them, even, that which ariſeth from the guilt of ſo foul a ſin.

7. A fifth End is ſaid to be, The paſſing away of Time. This, though it be as unreaſonable as any of the former, yet, By the way, It ſerves to reproach Idleneſs, which is, it ſeems, ſo Burdenſom a thing, that, even this vileſt Employment is preferred before it. But this is in many a very falſe plea. For, they often ſpend Time at the pot, not only when they have nothing elſe to do, but even to the neglect of their moſt neceſſary Buſineſs. However, it is in all, a moſt unreaſonable one, for, there is no man, but he may find ſomewhat or other to Employ himſelf in. If he have little worldly Buſineſs of his own, he may yet

do ſomewhat to the Benefit of others; But however, there is no man but hath a Soul, and if he will look carefully to that, he need not complain for want of Buſineſs; where there are ſo many corruptions to mortifie, ſo many Inclinations to watch over, ſo many Temptations (whereof this of drunkenneſs is not the leaſt) to reſiſt; the Graces of God to Improve and ſtir up, and former neglects of all theſe to lament, ſure, there can never want ſufficient Imployment; for all theſe require Time, and ſo men at their deaths find; for then, thoſe that have all their lives made it their Buſineſs to drive away their Time, would then give all the world to Redeem it. And ſure where there is much leiſure from worldly affairs, God expects to have the more Time thus imployed in ſpiritual Exerciſes. But it is not likely, thoſe meaner ſort of perſons, to whom this Book is intended, will be of the number of thoſe that have much leiſure, and therefore, I ſhall no farther inſiſt on it, Only, I ſhall ſay this, that, what degrees of leiſure they at any time have, It concerns them to Imploy to the Benefit of their Souls, and not to Beſtow it to the ruine of them, as they do, who ſpend it in Drinking.

*Preventing reproach.*

8. A ſixth End is ſaid to be, The preventing of that Reproach which is by the world caſt on thoſe that will in this be ſtricter than their neighbours. But in Anſwer to this, I ſhall firſt ask, what is the harm of ſuch Reproach? Sure, it cannot equal the leaſt of thoſe miſchiefs Drunkenneſs betrays us to. Nay, if we will take our Saviours words, It is a Happi-

neſs

neſs. *Bleſſed*, ſaith he, *are ye when men ſhall revile you, and ſay all manner of evil againſt you for my ſake*, Matth. 5. 11. And S. *Peter* tells us, 1 *Pet.* 4. 14. *If ye be reproached for the Name of Chriſt, happy are ye:* and ſure, to be Reproached for Obedience to any command of Chriſts, is to be reproached for his Name. Secondly, Let it be remembred, that, at our Baptiſm we ſolemnly Renounced the World; and ſhall we now ſo far conſider it, as, for a few ſcoffs of it, to run our ſelves on all the Temporal Evils before mentioned; and, which is much worſe, the wrath of God, and Eternal deſtruction? But Thirdly, If you fear Reproach, why do ye do that which will bring reproach upon you from all wiſe and good men, whoſe opinion alone is to be regarded? And it is certain, drinking is the way to bring it on you from all ſuch. And to comfort thy ſelf againſt that, By thinking thou art ſtill applauded by the fooliſh and worſt ſort of men, is, as if all the mad men in the world ſhould agree, to count themſelves the only ſober perſons, and all others mad, which yet ſure will never make them the leſs mad, nor others the leſs ſober. Laſtly, conſider the heavy doom Chriſt hath pronounc'd on thoſe that are aſhamed of him, and ſo are all thoſe, that for fear of reproach ſhall ſhrink from their obedience to him, *Mat.* 8. 38. *Whoſoever ſhall be aſhamed of me and of my words in this adulterous and ſinful generation, of him ſhall the Son of man be aſhamed, when he cometh in the glory of the Father, with the holy Angels.* There is none but will at that day deſire to be Owned by Chriſt: But, whoever will not here

own him, that is, cleave faſt to his commands notwithſtanding all the ſcorns, nay, perſecutions of the world, ſhall then certainly be caſt of by him. And he that will adventure thus t maintain his credit among a company of Fool and mad men, deſerves well to have it befa him: But after all this, it is not ſure, that eve theſe will deſpiſe thee for thy ſobriety, it is poſſible, they may ſeem to do ſo, to fright thee out o it; But if their hearts were ſearched, it woul be found they do, even againſt their wills, bear ſecret reverence to ſober perſons, and none fa more often under their ſcorn and deſpiſing, tha thoſe that run with them to the ſame exceſs o riot; for, even He that ſticks not to be drunk himſelf, will yet laugh at another that he ſees ſo.

*Pleaſure of the drink.*

9. There is a ſeventh end which, though every man think too baſe to own, yet, it is too plai it prevails with many; and tha is, The bare pleaſure of the drink: But to theſe confeſs, it will not be fit to ſay much, for he tha is come to this lamentable degree of ſottiſhneſs is not like to receive benefit by any thing can b ſaid: yet, let me tell even this man, that, He, of a others, hath the moſt means of diſcerning hi fault; for, this being ſuch a ground of drinkin as no body will own, He is condemned of him ſelf; yea, and all his fellow-drunkards too; fo their denying it, is a plain ſign, they acknowledge it a moſt abominable thing. And if *Eſa* were called a profane perſon, *Heb.* 12. 6. fo *ſelling but his birth-right for a meſs of pottage*, an that too, when he had the neceſſity of hunger up

on him; what name of Reproach can be bad enough for him who ſells his Health, his Reaſon, his God, his Soul, for a cup of drink, and that, when he is ſo far from needing it, that perhaps, he hath already more than he can keep? I ſhall ſay no more to this ſort of perſons, but let me warn all thoſe that go on in the ſin, on any of the former grounds, that, a little time will bring them even to this which they profeſs to loath; it being daily ſeen, that thoſe which firſt were drawn into the ſin, for the love of the company, at laſt continue in it, for love of the drink.

10. I can think but of one end more, that is, that of Bargaining. Men ſay, it is neceſſary for them to drink, in this one reſpect of Trading with their neighbours, Bargains being moſt conveniently to be ſtruck up at ſuch meetings. But this is yet a worſe end than all the reſt, for, the Bottom of it is an Aim of cheating and defrauding others; we think, when men are in drink, we ſhall the better be able to over-reach them; and ſo, this adds the ſin of couſenage and defrauding, to that of drunkenneſs. Now, that this is indeed the Intent, is manifeſt, for, if it were only the diſpatch of Bargains were aimed at, we ſhould chuſe to take men with their wits about them: therefore, the taking them when drink hath diſtempered them, can be for nothing but to make advantage of them. Yet, this often proves a great folly, as well as a ſin; for, he that drinks with another, in hope to over-reach him, doth many times prove the weaker-brain'd, and becomes drunk firſt, and then, he gives the other

*Bargaining.*

that opportunity of cheating him, which he designed for the cheating of the other. Now, this end of drinking is so far from becoming an excuse, that it is a huge Heightning of the sin; for if we may not drink Intemperately upon any occasion, much less upon so wicked an one, as is the cousening and defrauding of our Brethren.

*Degrees of this sin.*

11. I suppose, I have now shewed you the unreasonableness of those Motives, which are ordinarily brought in excuse of this sin. I am yet further to tell you, that, It is not only the huge degree of drunkenness which makes men able neither to go, nor speak, which is to be lookt on as a sin, but all lower degrees, which do at all work upon the understanding, whether, By dulling it, and making it less fit for any imployment; or, By making it too light and airy, apt to Apish and ridiculous mirth, or, what is worse, By Inflaming men into rage and fury. These, or whatever else make any change in the man, are to be reckoned in to this sin of drunkenness: Nay, further, the drinking beyond the natural ends of drinking, that is, beyond moderate Refreshment, is a sin, though by the strength of a mans Brain it makes not the least change in him, and therefore, those that are not actually drunk, yet can spend whole daies, or any considerable part of them, In drinking, are so far from being Innocent, that, that greater Woe belongs to them, which is pronounced, *Isa.* 5. 22. against those that are mighty to drink. For though such a man may make a shift to preserve his Wits, yet, that wit serves him to very little purpose,

purpoſe, when his Imployment is ſtill but the ſame, with him that is the moſt ſottiſhly drunk, that is, to pour down drink.

12. Nay, this man is guilty of the greater waſte; Firſt, of the good creatures of God: That drink which is by Gods providence intended for the Refreſhing and Relieving of us, is abuſed and miſ-ſpent, when it is drunk beyond that meaſure which thoſe ends require; and ſure, there is not the meaneſt of theſe creatures we enjoy, but the abuſe of them ſhall one day be accounted for, and he that drinks longeſt, hath the moſt of that guilt. But in the ſecond place, This is a waſte of that which is much more precious, our Time, which is allowed us by God, to work out our Salvation in, and muſt be ſtrictly reckoned for, and therefore ought every minute of it to be moſt thriftily husbanded to that End, in actions of good life; But when it is thus laid out, it tends to the direct contrary, even, the working out our damnation. Beſides, He that thus drinks, though he eſcape being drunk himſelf, he is yet guilty of all the drunkenneſs that any of his company fall under; for, he gives them Encouragement to drink on by his Example, eſpecially, if he be one of any Authority; But if he be one whoſe company the reſt are fond of, his company is then a certain Enſnaring of them, for then, they will drink too, rather than loſe him. There is yet a greater fault that many of theſe ſtronger-brain'd drinkers are guilty of, that is, The ſetting themſelves purpoſely to make others drink, playing,

*The great guilt of the ſtrong drinkers.*

as

as it were, a prize at it, and counting it matter of Triumph and Victory, to see others fall before them: This is a most horrible wickedness, It is the making our selves the Devils Factors, endeavouring all we can to draw our poor Brethren into Eternal misery, by betraying them to so grievous a sin; and therefore, it may well be reckoned as the highest step of this vice of drinking, as having in it the sin of mischieving others added to the excess in our selves. And though it be lookt upon in the world as a matter only of jest and merriment to make others drunk, that we may sport our selves with their ridiculous Behaviour, yet, that mirth will have a sad conclusion, there being a Wo expresly threatned by God to this very sin, *Hab.* 2. 15. *Wo unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunk, that thou mayest look on their nakedness*: And sure, He buys his Idle pastime very dear, that takes it with such a Wo attending it.

*The great mischiefs of this sin.*

13. I have now gone through the several motives to, and degrees of this sin of Drunkenness, wherein I have been the more particular, Because it is a sin so strangely Reigning amongst us: no Condition, no Age, or scarce Sex, free from it, to the great dishonour of God, reproach of Christianity, and ruine, not only of our own Souls hereafter, but even of all our present advantages and happiness in this life; there being no sin which betrays each single committer to more mischiefs. In his understanding, his Health, his credit,

credit, his estate, than this one doth. And we have reason to believe, this sin is one of those common crying guilts which have long layn heavy upon this Nation, and pulled down those many sad Judgements we have groaned under.

14. Therefore, Christian Reader, let me now Intreat, nay conjure thee, by all that tenderness and love thou oughtest to have to the Honour of God, the credit of thy Christian profession, eternal welfare of thine own Soul, the prosperity of the Church and Nation, whereof thou art a member; Nay, By that love which certainly thou hast to thy own Temporal welfare, to think sadly of what hath been spoken; and then judge, whether there be any pleasure in this sin, which can be any tolerable recompense for all those mischiefs it brings with it. I am confident, no man in his wits can think there is, and if there be not, then, be ashamed to be any longer that fool, which shall make so wretched a Bargain, but begin at this instant a firm and a faithful resolution, never once more to be guilty of this Swinish sin, how often soever thou hast heretofore fallen into it, and, In the fear of God betake thee to a strict Temperance, which when thou hast done, thou wilt find thou hast made, not only a gainful but a pleasant exchange; for, there is no man that hath tryed both courses, but his own Heart will tell him, there is infinitely more pleasant comfort and pleasure in present Sobriety and Temperance, than ever all his drunken Revellings afforded him.

*Exhortation to forsake it.*

15. The

*The difficulties of doing ſo, conſidered.*

15. The main difficulty is, the firſt breaking off the cuſtom, and that ariſes, partly, from our ſelves; partly, from others. That from our ſelves, may be of two ſorts; the firſt is, when by the Habit of drinking, we have brought ſuch falſe thirſts upon our ſelves, that our Bodies ſeem to require it, and this wants nothing but a little patience to overcome. Do but refrain ſome few days, and it will afterwards grow eaſie; for, the hardneſs ariſing only from cuſtom, the breaking off that does the buſineſs. If thou ſay, It is very uneaſie to do ſo, conſider, whether, if thou hadſt ſome diſeaſe which would certainly kill thee, if thou didſt not for ſome little time refrain Immoderate drinking, thou wouldeſt not rather forbear, than die. If thou wouldeſt not, thou art ſo Brutiſh a ſot, that it is in vain to perſwade thee; But if thou hadſt, then conſider, how unreaſonable it is for thee not to do it in this caſe alſo; The Habit of drinking may well paſs for a mortal diſeaſe, it proves ſo very often to the Body, But will moſt certainly to the Soul; And therefore, it is madneſs to ſtick at that uneaſineſs, In the cure of this, which thou wouldeſt ſubmit to in a leſs danger. Set therefore but a reſolute purpoſe to endure that little trouble for a ſmall time, and this firſt difficulty is conquered, for, after thou haſt a while refrained, it will be perfectly eaſie to do ſo ſtill.

*Seeming neceſſity of drink.*

16. The

16. The second difficulty is, that of spending the Time, which those that have made Drinking their Trade and Business, know scarce how to dispose of. But the very naming of this difficulty, directs to the cure; get thee some Business, somewhat to Imploy thy self in, which, as I have already shewed, will be easily found by all sorts of persons; But those meaner to whom I now write, can sure never want it ready at hand, they being generally such as are to be maintained by their labour, and therefore, to them I need only give this Advice, To be diligent in that Business they have, To follow that close as they ought; and they will have little occasion to seek out this way of spending their Time. *Want of imployment.*

17. There is another sort of difficulty, which, I told you, arises from others, and that is, either from their perswasions, or reproaches. It is very likely, if thy old companions see thee begin to fall off, they will set hard to thee, to bring thee back to thy old course, they will urge to thee the unkindness of forsaking the company of thy friends, the sadness of renouncing all that mirth and jollity, which good fellows (as they call them) enjoy, and if thou canst not thus be won, they will affright thee with the reproach of the world, and so try if they can mock thee out of thy Sobriety. *Perswasions and reproaches of men.*

18. The

*The means of resisting them.*

18. The way to overcome this difficulty, is, to foresee it: therefore when thou first entereſt on thy courſe of Temperance, thou art to make account thou ſhalt meet with theſe (perhaps many other) Temptations, and that thou mayeſt make a right judgement, whether they be worthy to prevail with thee, take them before hand and weigh them, conſider whether that falſe kindneſs that is maintained among men by drinking, be worthy to be compared with that Real and everlaſting kindneſs of God, which is loſt by it; whether, that fooliſh, vain mirth bear any weight with the preſent Joys of a good conſcience here, or, with thoſe greater of Heaven hereafter. Laſtly, whether the unjuſt reproach of wicked men, the ſhame of the world be ſo terrible, as the juſt reproof of thine own conſcience, at the preſent, and that eternal confuſion of face that ſhall befall all thoſe, that go on in this ſin, at the laſt day; weigh all theſe, I ſay, I need not ſay, In the Balance of the Sanctuary, but even In the ſcales of common Reaſon, and ſure, thou wilt be forced to pronounce, that the motives to Temperance infinitely outweigh thoſe againſt it. When thou haſt thus adviſedly judged, then, fix thy Reſolution accordingly, and when ever any of theſe Temptations come to ſtagger thee, Remember, thou haſt formerly weighed them, knoweſt the juſt value of them, and that they are a moſt unworthy price for thoſe precious advantages thou muſt give in exchange

*Weigh the advantages with the hurt.*

this exchange for them. And therefore, hold fast thy fore resolution, and with indignation reject all motithy ons to the contrary.

to 19. But be sure thou thus re-
with ject them at their very first
and tender, and do not yield in
he- the least degree; for, if once
ake thou giveſt ground, thou art
der, loſt, the ſin will by little and little prevail upon
ed thee. Thus we ſee many, who have profeſt to
m- be reſolved upon great Temperance, yet, for want
of of this care, have adventured into the company
e- of good Fellows; when they have been there,
th they have at the firſt been over-intreated to take
e- a cup, after that another, till at laſt they have
ce taken their Rounds, as freely as any of them, and
of in that flood of drink drowned all their ſober re-
ſolutions. Therefore, whoever thou art, that doſt really deſire to forſake the ſin, take care to avoid the occaſions and Beginnings of it; to which end, it will be good, openly to declare and own thy purpoſes of ſobriety, that ſo thou mayeſt diſcourage men from aſſaulting thee. But if either thou art aſhamed to own it, or ſeemeſt to be ſo, they will quickly make uſe of that ſhame to bring thee to break it.

*Reject the temptation at the very beginning.*

20. If thou be thus wary to keep thee from the firſt Beginnings, thou art then ſure never to be overtaken with this ſin; for, it is like the keeping the out-works of a beſieged City, which, ſo long as they are ſtoutly defended, there is no danger; but if they be either ſurpriſed, or yielded, the City cannot long hold out.

*The ſecurity of doing ſo.*

The

The Advice therefore of the wiſe man is very agreeable to this matter, *Eccleſ.* 19. 1. *He that deſpiſeth ſmall things, ſhall periſh by little and little.* But becauſe, as the *Pſalmiſt* ſaith, *Pſalm* 127. 1. *Except the Lord keep the City the watch-man waketh but in vain:* therefore, to this guard of thy ſelf add thy moſt earneſt prayers to God, that he will alſo watch over thee, and by the ſtrength of his grace enable thee to reſiſt all Temptations to this ſin.

*The efficacy of theſe means, if not hindred by love of the ſin.*

21. If thou do in the ſincerity of thy heart uſe theſe means, there is no doubt, but thou wilt be able to overcome this Vice, how long ſoever thou haſt been accuſtomed to it; therefore, if thou do ſtill remain under the power of it, never excuſe thy ſelf by the Impoſſibility of the task, But rather accuſe the falſeneſs of thy own Heart, that hath ſtill ſuch a love to this ſin, that thou wilt not ſet roundly to the means of ſubduing it.

*That love makes men loth to believe it dangerous.*

22. Perhaps, the great commonneſs of the ſin, and thy particular cuſtom of it, may have made it ſo much thy familiar, thy boſom-acquaintance, that thou art loth to entertain hard thoughts of it, very unwilling thou art to think, that it means thee any hurt, and therefore art apt to ſpeak peace to thy ſelf, to hope, that either this is no ſin, or at moſt, but a frailty, ſuch as will not bar thee out of Heaven: But deceive not thy ſelf, for, thou mayeſt as

as well ſay, there is no Heaven, as that, Drunkenneſs ſhall not keep thee thence; I am ſure, the ſame Word of God which tells us there is ſuch a place of Happineſs, tells us alſo, that drunkards are of the number of thoſe that ſhall not inherit it, 1 *Cor.* 6. 10. And again, *Gal.* 5. 21. Drunkenneſs is reckoned among thoſe works of the fleſh, which they that do *ſhall not inherit the Kingdom of God.* And indeed, had not theſe plain Texts, yet mere Reaſon would tell us the ſame, that, that is a place of Infinite purity, ſuch as fleſh and blood, till it be refined and purified, is not capable of, as the Apoſtle tells us, 1 *Cor.* 15. 53. and, if as we are mere men, we are too groſs and impure for it, we muſt ſure be more ſo, when we have changed our ſelves into Swine, the foulеſt of Beaſts; we are then prepared for the Devils to enter into, as they did into the herd, *Mark* 5. 13. and that, not only ſome one, or two, but a Legion; a troop and multitude of them. And of this we daily ſee Examples, for, where this ſin of Drunkenneſs hath taken poſſeſſion, it uſually comes as an Harbinger to abundance of others; each act of drunkenneſs prepares a man, not only for another of the ſame ſin, but of others: luſt and rage, and all Brutiſh Appetites are then let looſe, and ſo a man brings himſelf under that Curſe which was the ſaddeſt *David* knew how to foretel to any, *Pſalm* 69. 28. *The falling from one wickedneſs to another.* If all this be not enough to affright thee out of this drunken fit, thou muſt ſtill wallow in thy vomit, continue in this ſottiſh, ſenſeleſs condition, till the flames of Hell rowſe thee, and then thou wilt

by

by ſad experience find, what now thou wilt no believe, *That the end of thoſe things*, as the A poſtle ſaith, *Rom.* 6. 21. *is death.* God in his in finite mercy timely awake the hearts of all tha are in this ſin, that by a timely forſaking it the may *flie from the wrath to come.* I have now don with this ſecond part of Temperance, concernin Drinking.

# PARTITION IX.

*Temperance in Sleep: the rule of it &c. Miſchiefs of ſloth; of Recrea tions, Cautions to be obſerved i them; of Apparel,* &c.

*Sleep.*

Sect. 1. THe Third part o TEMPERANCE concerns SLEEP And, Temperance i that alſo muſt be meaſured By the end for which Sleep was ordained by God, which was only the refreſhing and ſupporting of our frail Bodies, which being of ſuch a temper that, continual la bour and toil tires and wearies them out, Sleep comes as a medicine to that wearineſs, as a Re pairer of that decay, that ſo we may be enabled to ſuch labours as the duties of Religion, or works of our Calling require of us. Sleep was Intended to make us more profitable, not more idle;

Idle, as we give rest to our Beasts, not that we are pleased with their doing nothing, But that they may do us the better service.

*The Rule of Temperance therein.*

2. By this therefore you may judge, what is Temperate Sleeping; to wit, That which tends to the refreshing and making us more lively and fit for action, and to that end a moderate degree serves best. It will be impossible to set down just How many hours is that moderate degree, Because, as in Eating, so in Sleep, some constitutions require more than others: Every mans own Experience must in this judge for him, But then let him judge uprightly, and not consult with his Sloth in the case, for, that will still, with *Solomons* sluggard, cry, *A little more sleep, a little more slumber, a little more folding of the hands to sleep*, *Prov.* 24. 33. But take only so much as he really finds to tend to the End forementioned.

*The many Sins that follow the transgression of it.*

3. He that doth not thus limit himself, falls into several sins, under this general one of Sloth: as first, He wastes his Time, that precious Talent which was committed to him by God, to Improve, which he that sleeps away, doth like him in the Gospel, *Matth.* 25. 18. *Hides it in the earth*, when he should be trading with it; and you know, what was the doom of that unprofitable servant, verse 30. *Cast ye him into outer darkness*: He that gives himself to darkness of sleep, here, shall there have darkness without sleep, but with *weeping and gnashing of teeth.*

*teeth.* Secondly, he Injures his Body: Imm
derate ſleep fills that full of diſeaſes, makes i
very ſink of Humours, as daily Experience ſhe
us. Thirdly, he Injures his Soul alſo, and th
not only, In robbing it of the ſervice of the Bo
but In dulling its proper Faculties, making th
uſeleſs and unfit for thoſe Imployments to whi
God hath deſigned them; of all which ill hu
bandry the poor Soul muſt one day give accou
Nay, laſtly, He affronts and deſpiſes God hi
ſelf in it, By croſſing the very End of his creati
which was, To ſerve God in an Active Obe
ence; But he that ſleeps away his life, direc
thwarts and contradicts that, and, when G
ſaith, *Man is born to labour*, his practice ſaith
direct contrary, that, Man was born to reſt. Ta
heed therefore of giving thy ſelf to Immoder
ſleep, which is the committing of ſo many ſins
one.

*Other miſchiefs of ſloth.*

4. But beſides the ſin of it, I
alſo very hurtful In other reſpec
It is the ſure Bane of thy outw
eſtate, wherein the ſluggiſh p
ſon ſhall never thrive; accord
to that obſervation of the Wiſe man, *Prov.*
21. *Drowſineſs ſhall cover a man with rags*; tha
The ſlothful man ſhall want convenient clothi
nay, Indeed it can ſcarce be ſaid, that the ſl
gard lives. Sleep, you know, is a kind of dea
and he that gives himſelf up to it, what doth
but dye before his time? Therefore, if untim
death be to be lookt upon as a curſe, It muſt ne
be a ſtrange folly to chuſe that from our own ſl
which we dread ſo much from Gods hand.

5. T

5. The fourth part of Temperance, concerns Recreations, which are sometimes necessary, both to the Body, and the Mind of a man, neither of them being able to endure a constant toil, without somewhat of refreshment between; and therefore, there is a very lawful use of them; But to make it so, It will be necessary to observe these Cautions. *Temperance in Recreation.*

6. First, We must take care, that the kind of them be lawful, that they be such as have nothing of sin in them; we must not, to recreate our selves, do any thing which is dishonourable to God, or injurious to our neighbour, as they do, who make profane or filthy backbiting discourse their Recreation. Secondly, we must take care, that we use it with moderation: and to do so, we must first be sure, not to spend too much time upon it, But remember, that the End of Recreation is, to fit us for Business, not to be it self a Business to us. Secondly, we must not be too vehement and earnest in it, not set our hearts too much upon it, for, that will both Ensnare us to the using too much of it, and, it will divert and take off our minds from our more necessary Imployments: like School-boys, who after a play-time, know not how to set themselves to their Books again. Lastly, we must not set up to our selves any other End of Recreations but that lawful one, of giving us moderate Refreshment. *Cautions to be observed in them.*

7. As

*Undue End of Sports.*

7. As firſt, we are not to u
Sports, only, to paſs away our Tim
which we ought to ſtudy How
Redeem, not fling away; and wh
it is remembred, How great a work we have he
to do, The *making our calling and election ſure*; T
ſecuring our title to Heaven hereafter, and Ho
uncertain we are, what time ſhall be allowed
for that purpoſe; It will appear, our Time is th
which of all other things we ought moſt Ind
ſtriouſly to Improve. And therefore ſure, w
have little need to contrive ways of driving th
away, which flies ſo faſt of it ſelf, and is ſo i
poſſible to recover. Let them that can ſpe
whole days and nights at Cards and Dice, a
idle paſtimes, conſider this, and withal, wh
ther they ever beſtowed a quarter of that tim
towards that great buſineſs of their lives, f
which all their Time was given them, and th
think, what a woful reckoning they are like
make, when they come at laſt to account for th
precious Treaſure of their Time. Secondly, w
muſt not let our Covetouſneſs have any thing
do In our Recreations; If we play at any Gam
let the End of our doing it be merely to Recrea
our ſelves, not to win money; and to that pu
poſe, Be ſure never to play for any conſiderab
matter, for, if thou do, thou wilt bring thy ſe
into two dangers, The one, of Covetouſneſs, a
a greedy deſire of winning; The other, of Rage a
Anger at thy ill fortune, if thou happen
loſe; both which will be apt to draw thee in
other ſins, beſides themſelves. Covetouſne
will tempt thee to Cheat and Couzen In gamin
a

and anger, to ſwearing and curſing, as common experience ſhews us too often. If thou find thy ſelf apt to fall into either of theſe In thy gaming, thou muſt either take ſome courſe to ſecure thy ſelf againſt them, or, thou muſt not permit thy ſelf to play at all: for, though moderate play be In it ſelf not unlawful, yet, if it be the occaſion of ſin, It is ſo to thee, and therefore muſt not be ventured on. For, if Chriſt commands us ſo ſtrictly to avoid Temptations, that, if our very Eyes or Hands offend us (that is, prove ſnares to us) we muſt rather part with them, than to be drawn to ſin by them: How much rather muſt we part with any of theſe unneceſſary Sports, than run the hazard of offending God by them? He that ſo plays, laies his Soul to ſtake, which is too great a prize to be played away. Beſides, He loſes all the Recreation and Sport he pretends to aim at, and inſtead of that, ſets himſelf to a greater toil, than any of thoſe labours are he was to eaſe by it. For ſure, the deſires and fears of the Covetous; the Impatience and rage of the Angry man, are more real pains, than any the moſt laborious work can be.

8. The laſt part of Temperance, is that of APPAREL, which we are again to meaſure By the agreeableneſs to the Ends for which Cloathing ſhould be uſed. Thoſe are eſpecially of theſe three: firſt, The hiding of nakedneſs. This was the firſt occaſion of Apparel, as you may read, *Gen.* 3. 21. and was the Effect of the firſt ſin; and therefore,

*Temperance in apparel.*

*Apparel deſigned for covering of ſhame.*

when we remember the original of cloaths, we have ſo little reaſon to be proud of them, that, on the contrary, we have cauſe to be humbled and aſhamed, as, having loſt that Innocency which was a much greater Ornament, than any the moſt glorious Apparel can be. From this End of cloathing, we are likewiſe engaged to have our Apparel modeſt, ſuch as may anſwer this End of covering our ſhame: And therefore, all Immodeſt faſhions of Apparel, which may either argue the wantonneſs of the wearer, or provoke that of the Beholder, are to be avoided.

*Fencing from cold.*

9. A ſecond End of Apparel, is, The Fencing the Body from cold, thereby to preſerve the Health thereof: and this End we muſt likewiſe obſerve in our cloathing; we muſt wear ſuch kind of habits, as may keep us in that convenient warmth, which is neceſſary to our Healths. And this is tranſgreſt, when, out of the vanity of being in every phantaſtick Faſhion, we put our ſelves in ſuch clothing, as either will not defend us from cold, or, is ſome other way ſo uneaſie, that it is rather a Hurt, than a Benefit to our Bodies, to be ſo clad. This is a moſt ridiculous folly, and yet, that which people that take a pride in their cloaths are uſually guilty of.

*Diſtinction of perſons.*

10. A third End of Apparel, is The diſtinguiſhing or differencing of perſons, and that, firſt, in reſpect of Sex, ſecondly, in reſpect of qualities. Firſt, cloaths are to make difference of Sex; this hath been obſerved by all Nations, the

the Habits of men and women have always been divers. And God himſelf expreſly provided for it among the *Jews*, By commanding that the man ſhould not wear the apparel of the woman, nor the woman of the man. But then ſecondly, there is alſo a diſtinction of qualities to be obſerved in Apparel; God hath placed ſome in a higher condition than others, and In proportion to their condition, it befits their cloathing to be. Gorgeous apparel, our Saviour tells us, *Is for Kings Courts, Luke* 7. 25. Now, this End of Apparel ſhould alſo be obſerved. Men and women ſhould content themſelves with that ſort of cloathing which agrees to their Sex, and condition, not ſtriving to Exceed, and Equal that of a higher rank, nor yet making it matter of Envy, among thoſe of their own Eſtate, vying who ſhall be fineſt, But let every man cloath himſelf in ſuch ſober attire as befits his Place, and Calling, and not think himſelf diſparaged, if another of his neighbours have better than he.

11. And let all remember, that, Cloaths. are things, which add no true worth to any, and therefore, It is an intolerable vanity, to ſpend any conſiderable part either of their thoughts, time, or wealth upon them, or, to valúe themſelves ever the more for them, or, deſpiſe their poor Brethren that want them. But, if they deſire to Adorn themſelves, let it be as St. *Peter* adviſeth the women of his time, 1 *Pet.* 3. 4. *In the hidden man of the heart, even the ornament of a meek and quiet ſpirit.* Let them cloath themſelves as richly as is poſſible, with all Chriſtian vertues, and that is the Raiment that will ſet them out

lovely in Gods eyes, yea, and in mens too, who, unleſs they be fools and Idiots, will more value thee for being good, than fine; and ſure, one plain Coat thou putteſt upon a poor mans back, will better become thee, than twenty rich ones thou ſhalt put upon thine own.

*Too much ſparing a fault as well as exceſs.*

12. I have now gone through the ſeveral parts of Temperance; I ſhall now in concluſion add this general caution, that, though in all theſe particulars I have taken notice only of the one fault of exceſs, yet it is poſſible, there may be one on the other hand: men may deny their Bodies that which they neceſſarily require to their ſupport, and well-being. This is, I believe, a fault not ſo common, as the other, yet, we ſometimes ſee ſome very niggardly perſons, that are guilty of it, that cannot find in their hearts to borrow ſo much from their cheſts, as may feed their Bellies, or cloath their Backs, and that are ſo Intent upon the world, ſo moiling, and drudging in it, that they cannot afford themſelves that competent time of ſleep, or recreation, that is neceſſary. If any that hath read the former part of this Diſcourſe be of this Temper, let him not comfort himſelf, that, he is not guilty of thoſe exceſſes there complained of, and therefore conclude himſelf a good Chriſtian, Becauſe he is not Intemperate; for, whoever is this covetous creature, His Abſtaining ſhall not be counted to him as the vertue of Temperance, for, it is not the love of Temperance, but wealth, that makes him refrain; and, that is ſo far from being praiſe-

praiſe-worthy, that it is that great ſin which the Apoſtle tells us, 1 *Tim.* 6. 10. *is the root of all evil*; ſuch a mans Body will one day riſe in Judgement againſt him, for defrauding it of its due portion, thoſe moderate Refreſhments and comforts which God hath allowed it. This is an Idolatry beyond that of offering the children to *Moloch*, *Lev.* 20. 3. They offered but their children, But this covetous wretch ſacrifices himſelf to his god Mammon, whileſt he often deſtroys his health, his life, yea, finally his Soul too, to ſave his purſe. I have now done with the ſecond Head of duty, that to our ſelves, contained by the Apoſtle under the word Soberly.

## PARTITION X.

*Of Duties to our Neighbours. Of Juſtice, Negative, Poſitive. Of the ſin of Murther, of the Hainouſneſs of it, the Puniſhments of it, and the ſtrange Diſcoveries thereof. Of Maiming*, &c.

Sect. 1. I Come now to the third part of Duties, thoſe to our NEIGHBOUR, which is by the Apoſtle ſummed up in groſs, in the word (Righteouſneſs) By which is meant, not only bare Juſtice, but all kind of Charity alſo, for; *Duty to our Neighbour.*

that is now by the law of Chriſt become a debt to our Neighbour, and it is a piece of unrighteouſneſs to defraud him of it. I ſhall therefore build all the particular duties we owe to our Neighbour, on thoſe two general ones, Juſtice and Charity.

*Juſtice.*

2. I begin with JUSTICE, whereof there are two parts, the one Negative; the other Poſitive: the negative Juſtice is, to do no wrong, or injury to any. The poſitive Juſtice is, to do right to all; that is, to yield them whatſoever appertains or is due unto them. I ſhall firſt ſpeak of the Negative Juſtice, the not injuring or wronging any. Now, Becauſe a man is capable of receiving wrong in ſeveral reſpects; this firſt part of Juſtice extends it ſelf into ſeveral Branches, anſwerable to thoſe capacities of Injury. A man may be injured either in his Soul, his Body, his poſſeſſions, or credit; and therefore, this duty of Negative Juſtice lays a Reſtraint on us in every of theſe, That we do no wrong to any man, In reſpect either of his Soul, his Body, his poſſeſſions, or his credit.

*Negative.*

*To the Soul.*

3. Firſt, This Juſtice tyes us to do no hurt to his Soul; and here, my firſt work muſt be to examine, what harm it is that the Soul can receive; It is, we know, an Inviſible ſubſtance, which we cannot reach with our eye, much leſs with our ſwords and weapons, yet for all that, it is capable of being hurt and wounded; and that, even to death.

4. Now

4. Now, the Soul may be conſidered, either in a natural, or ſpiritual ſenſe; In the natural, it ſignifies that which we uſually call the mind of a man, and this, we all know, may be wounded with grief or ſadneſs, as *Solomon* ſaith, *Prov.* 15. 13. *By ſorrow of heart the ſpirit is broken.* Therefore, whoever doth cauſleſly afflict or grieve his neighbour, he tranſgreſſes this part of juſtice, and hurts and wrongs his ſoul. This ſort of injury, malicious and ſpiteful men are very often guilty of; they will do things, by which themſelves reap no good, nay, often much harm, only, that they may vex and grieve another, this is a moſt ſavage, inhumane humour, thus to take pleaſure in the ſadneſs and afflictions of others; and, whoever harbours it in his heart, may truly be ſaid to be poſſeſt with a Devil, for, it is the nature only of thoſe Accurſed Spirits to delight in the miſeries of men; and till that be caſt out, they are fit only to dwell as the poſſeſt perſon did, *Mark* 5. 2. *Among graves and tombs*, where there are none capable of receiving affliction by them. *In the natural ſenſe.*

5. But the Soul may be conſidered alſo in the Spiritual ſenſe, and ſo it ſignifies, that Immortal part of us which muſt live Eternally, either in Bliſs, or Wo, in another world. And the Soul thus underſtood, is capable of two ſorts of Harm: Firſt, that of ſin; Secondly, that of puniſhment; the latter whereof, is certainly the conſequent of the former; and therefore, though God be the Inflicter of puniſhment, yet, ſince it *In the ſpiritual.*

is but the effect of ſin, we may juſtly reckon, that he that draws a man to ſin, is likewiſe the Betrayer of him to puniſhment, as he that gives a man a mortal wound, is the cauſe of his death; therefore, under the evil of ſin, both are contained, ſo that I need ſpeak only of that.

*Drawing to ſin, the greateſt injury.*

6. And ſure, there cannot be a higher ſort of wrong, than, the bringing this great evil upon the Soul. Sin, is the diſeaſe and wound of the Soul, as being the direct contrary to Grace; which is the Health and ſoundneſs of it: Now, this wound we give to every ſoul, whom we do by any means whatſoever draw into ſin.

*Direct means of it.*

7. The ways of doing that, are divers, I ſhall mention ſome of them, whereof though ſome are more direct than others, yet all tend to the ſame end. Of the more direct ones there is, firſt, the commanding of ſin, that is, when a perſon that hath power over another ſhall require him to do ſomething which is unlawful; an example of this we have in *Nebuchadnezzar*'s commanding the worſhip of the golden Image, *Dan.* 3. 4. and his copy is Imitated by any parent, or maſter, who ſhall require of his child, or ſervant, to do any unlawful act. Secondly, there is counſelling of ſin, when men adviſe and perſwade others to any wickedneſs: Thus *Job*'s wife counſelled her husband to curſe God, *Job* 2. 7. And *Achitophel* adviſed *Abſalom* to go in to his Fathers concubines, 2 *Sam.* 16. 21. Thirdly, there is enticing and alluring

alluring to sin, By setting before men the pleasures or profits they shall reap by it. Of this sort of Enticement *Solomon* gives warning, *Prov.* 1. 10. *My son, if sinners entice thee, consent thou not; if they say, Come with us, let us lay wait for bloud, let us lurk privily for the innocent, without a cause*, &c. and verse the 13. you may see what is the Bait, by which they seek to allure them, *We shall find all precious substance; we shall fill our houses with spoil. Cast in thy lot among us, let us all have one purse.* Fourthly, there is Assistance in sin; that is, when men aid and help others, either in contriving or acting a sin. Thus *Jonadab* helpt *Amnon* in plotting the Ravishing of his sister, 2 *Sam.* 13. All these are direct means of bringing this great Evil of sin upon our Brethren.

8. There are also others, which though they seem more Indirect, may yet be as effectual towards that ill End: as first, Example in sin; He that sets others an ill pattern, does his part to make them Imitate it, and too often it hath that effect; there being generally nothing more forcible to bring men into any sinful practice, than the seeing it used by others, as might be Instanced in many sins, to which there is no other Temptation, but their being in Fashion. Secondly, there is Incouragement in sin, when either, By approving, or else at least, By not shewing a dislike, we give others confidence to go on in their wickedness. A third means is, By justifying and defending any sinful act of anothers, for by that, we do not only confirm him in his Evil, but Endanger the drawing others to the like, who may be the *Indirect.*

more Inclinable to it, when they ſhall hear it ſo pleaded for. Laſtly, the Bringing up any Reproach upon ſtrict and Chriſtian living, as thoſe do who have the ways of God in deriſion; this is a means to affright men from the practice of duty, when they ſee, It will bring them to be ſcorned and deſpiſed; This is worſe than all the former, not only, In reſpect of the man who is guilty of it (as it is an Evidence of the great profaneneſs of his own Heart) but alſo, In regard of others, it having a more general ill Effect than any of the former can have; It being the Betraying men, not only, to ſome ſingle acts of diſobedience to Chriſt, But, even to the caſting off all ſubjection to him: By all theſe means we may draw on our ſelves this great guilt of Injuring and wounding the Souls of our Brethren.

*Men ſadly to conſider whom they have thus injured.*

9. It would be too long for me to Inſtance in all the ſeveral ſins, in which it is uſual for men to Enſnare others; as drunkenneſs, uncleanneſs, rebellion, and a multitude more. But it will concern every man for his own particular, to conſider ſadly, what miſchiefs of this kind he hath done to any, By all, or any of theſe means, and to weigh well the greatneſs of the Injury. Men are apt to boaſt of their Innocency towards their neighbours that they have done wrong to no man; But God knows, many that thus Brag, are of all others the moſt Injurious perſons: perhaps, they have not maimed his Body, nor ſtoln his goods: But alas! The Body is but the caſe and cover of the man, and the

the goods, ſome appurtenances to that, 'tis the ſoul, is the man, and that they can wound and pierce without remorſe, and yet with the adultereſs, *Prov.* 30. 20. ſay, *They have done no wickedneſs*; But glory of their friendly Behaviour to thoſe whom they thus Betray to Eternal ruine; for, whomſoever thou haſt drawn to any ſin, thou haſt done thy part, to aſcertain to thoſe Endleſs flames. And then think with thy ſelf, How Baſe a Treachery this is: thou wouldeſt call him a Treacherous Villain, that ſhould, while he pretends to Embrace a man, ſecretly ſtab him; But this of thine is as far beyond that, as the Soul is of more value than the Body; and Hell worſe than death. And remember yet farther, that, Beſides the cruelty of it to thy poor Brother, it is alſo moſt dangerous to thy ſelf, it being that againſt which Chriſt hath pronounced a Woe, *Matth.* 18. 7. and verſe 6. He tells us, that whoever ſhall offend (that is, draw into ſin) *any of thoſe little ones, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the Sea.* Thou mayeſt plunge thy poor Brother into perdition, But as it is with Wreſtlers, he that gives another a fall, commonly falls with him, ſo thou art like to bear him company to that place of Torment.

10. Let therefore thy own and his danger, beget in thee a ſenſe of the greatneſs of this ſin, this horrid piece of Injuſtice to the precious Soul of thy neighbour. Bethink thy ſelf ſeriouſly, to whom thou haſt been thus cruel; whom thou haſt Enticed to drinking, adviſed to rebellion,

*Heartily to bewail it.*

rebellion, allured to luſt, ſtirred up to rage, whom thou haſt aſſiſted or encouraged in any ill courſe, or diſcouraged and diſheartned by thy profane ſcoffings at piety, in general, or at any conſcionable ſtrict walking of his, in particular; and then, draw up a Bill of Indictment; accuſe and condemn thy ſelf, as a *Cain*, a murderer of thy Brother; Heartily and deeply Bewail all thy guilts of this kind, and reſolve never once more to be a ſtumbling-block, as St. *Paul* calls it, *Rom.* 14. in thy Brothers way.

*Endeavour to repair it.*

11. But this is not all, there muſt be ſome fruits of this Repentance brought forth; now, in all ſins of Injuſtice, Reſtitution is a neceſſary fruit of Repentance, and ſo it is here, Thou haſt committed an act (perhaps many) of high Injuſtice to the ſoul of thy Brother; thou haſt robbed it of its Innocency; of its Title to Heaven, thou muſt now endeavour to reſtore all this to it again, By being more earneſt and induſtrious to win him to Repentance, than ever thou wert to draw him to ſin: uſe now as much Art to convince him of the danger, as ever thou didſt to flatter him with the pleaſures of his Vice; In a word, countermine thy ſelf, By uſing all thoſe methods and means to recover him, that thou didſt to deſtroy him, and Be more diligent and zealous in it, for, 'tis neceſſary thou ſhouldeſt, both in regard of him, and thy ſelf. Firſt, In reſpect of him, Becauſe there is in mans nature ſo much a greater promptneſs and readineſs to evil, than to good, that, there will need much more pains and diligence to inſtil the one into him, than

than the other: Beſides, the man is ſuppoſed to be already Accuſtomed to the contrary, which will add much to the difficulty of the work. Then, In reſpect of thy ſelf; If thou be a true penitent, thou wilt think thy ſelf obliged, as St. *Paul* did, *To labour more abundantly*, and wilt be aſhamed, that, when thou art Trading for God, Bringing back a Soul to him, thou ſhouldeſt not purſue it with more Earneſtneſs, than while thou art an Agent of Satans; Beſides, the remembrance that thou art a means of bringing this poor Soul into this ſnare, muſt neceſſarily quicken thy diligence to get him out of it. So much for the firſt part of Negative Juſtice, in reſpect of the Souls of our Brethren.

*Negative Juſtice to the body.*

12. The ſecond, concerns the Bodies, and to thoſe alſo this Juſtice binds thee to do no wrong, nor violence. Now, of wrongs to the Body there may be ſeveral degrees, the higheſt of them is Killing, Taking away the life; this is forbid in the very letter of the ſixth Commandment; *Thou ſhalt do no murder.*

*In reſpect of the life.*

*Several ways of being guilty of Murder.*

13. Murder, may be committed, either, By open violence; when a man, either by ſword, or any other Inſtrument, takes away anothers life, Immediately and directly, or, It may be done ſecretly and treacherouſly, as *David* murdered *Uriah*, not with his own ſword, but with the ſword of the Children of *Ammon*, 2 *Sam.* 11. 17.

17. And *Jezebel, Naboth*, By a falſe Accuſation, 1 *Kings* 21.13. And ſo divers have committed this ſin of murder By poyſon, falſe witneſs, or ſome ſuch concealed ways. The former, is commonly the effect of a ſudden rage; the latter, hath ſeveral originals; ſometimes, it proceeds from ſome old malice fixt in the heart towards the perſon; ſometimes, from ſome covetous or Ambitious deſires; ſuch an one ſtands in a mans way to his profit, or preferment, and therefore he muſt be removed; and ſometimes again, it is to cover ſhame, as in the caſe of Strumpets, that murder their Infants, that they may not betray their filthineſs. But, beſides theſe more direct ways of killing, there is another, and that is, when, By our perſwaſions and enticements we draw a man to do that which tends to the ſhortning of his life, and is apparent to do ſo; He that makes his neighbour drunk, if by that drunkenneſs the man come to any mortal hurt, which he would have eſcaped, if he had been ſober, He that made him drunk, is not clear of his death; or, If he die not by any ſuch ſudden accident, yet, If drinking caſt him into a diſeaſe, and that diſeaſe kill him, I know not, How he that drew him to that exceſs can acquit himſelf of his murder, in the eyes of God, though Humane Laws touch him not. I wiſh, thoſe who make it their Buſineſs to draw in cuſtomers to that Trade of debauchery, would conſider it. There is yet another way of Bringing this guilt upon our ſelves, and that is, By Inciting and ſtirring up others to it, or, to that degree of Anger and Revenge which produces it; as, He that ſets two perſons at variance,

ance, or, ſeeing them already ſo, Blows the coals, if murder enſue, he certainly hath this ſhare in the guilt, which is a conſideration that ought to affright all from having any thing to do in the kindling, or encreaſing of contention.

*The hainouſneſs of the ſin.*

14. Now, for the Hainouſneſs of this ſin of murder, I ſuppoſe, none can be ignorant, that it is of the deepeſt dye, a moſt loud crying ſin. This we may ſee in the firſt act of this kind, that ever was committed, *Abels* blood cried from the earth, as God tells *Cain*, *Gen.* 4. 10. Yea, the guilt of this ſin is ſuch, that it leaves a ſtain even upon the land where it is committed, ſuch as is not to be waſht out, but by the Blood of the murderer, as appears, *Deut.* 19. 12, 13. The land cannot be purged of blood, but by the blood of him that ſhed it; and therefore, though, in other caſes the flying to the Altar ſecured a man, yet, in this of wilful murder, no ſuch Refuge was allowed, But ſuch a one was to be taken even thence, and delivered up to Juſtice, *Exod.* 21. 14. *Thou ſhalt take him from my Altar, that he may die.* And it is yet farther obſervable, that, the only two precepts which the Scripture mentions, as given to *Noah* after the flood, were both, in relation to this ſin; That of not eating blood, *Gen.* 9. 4. being a ceremony to beget in men a greater horrour of this ſin of murder, and ſo intended for the preventing of it. The other was, for the puniſhment of it, *Gen.* 9. 6. *He that ſheddeth mans blood, by man ſhall his blood be ſhed*; and the reaſon of this ſtrictneſs, is added in the next words, *For in the image*

*of*

*of God made he man;* where you ſee, that this ſin is not only an Injury to our Brother, But even the higheſt contempt and deſpite towards God himſelf, for, it is the defacing of his Image, which he hath ſtamped upon man. Nay yet further, it is the uſurping of Gods proper right, and authority. For, it is God alone, that hath right to diſpoſe of the life of man; 'twas he alone that gave it, and it is he alone that hath power to take it away; But he that murders a man, does, as it were, wreſt this power out of Gods hand, which is the higheſt pitch of Rebellious preſumption.

*The great puniſhments attending it.*

15. And as the ſin is great, ſo likewiſe is the puniſhment; we ſee it frequently very great, and remarkable, even in this world, (beſides thoſe moſt fearful effects of it In the next) Blood not only cries, but it cries for Vengeance, and the great God of Recompenſes, as he ſtyles himſelf, will not fail to hear it: very many Examples the Scripture gives us of this: *Ahab* and *Jezebel*, that murdered Innocent *Naboth*, for greedineſs of his vineyard, were themſelves ſlain, and the Dogs licked their blood in the place where they had ſhed his, as you may read in that Story; ſo *Abſolom* that ſlew his brother *Amnon*, after he had committed that ſin, fell into another, that of Rebellion againſt his King and Father, and in it miſerably periſhed. *Rachab* and *Baanah*, that ſlew *Iſhboſheth*, were themſelves put to death, and that, By the very perſon they thought to endear by it; many more Inſtances might be given of this, out

of

of the Sacred Story, and many alſo out of Humane, there having been no age but hath yielded multitudes of Examples of this kind, ſo that every man may furniſh himſelf out of the Obſervations of his own time.

*The ſtrange diſcoveries of it.*

16. And it is worth our notice, what ſtrange, and even miraculous means it hath often pleaſed God to uſe, for the diſcovery of this ſin; The very Brute creatures have often been made Inſtruments of it; nay, often the extreme horrour of a mans own conſcience, hath made him Betray himſelf: ſo that, It is not any cloſeneſs a man uſes in the acting of this ſin, that can ſecure him from the vengeance of it, for, he can never ſhut out his own conſcience, that will, in ſpight of him, be privy to the fact, and that very often proves the means of diſcovering it to the world, or, if it ſhould not do that, yet, it will ſure act revenge on him, It will be ſuch a Hell within him, as will be worſe than death: This we have ſeen in many, who, after the commiſſion of this ſin, have never been able to enjoy a minutes reſt, But have had that Intolerable anguiſh of mind, that they have choſen to be their own murderers, rather than live in it. Theſe are the uſual effects of this ſin, even in this world, But thoſe in another, are yet more dreadful, where, ſurely, the higheſt degrees of Torment belong to this high pitch of wickedneſs: for if, as our Saviour tells us, *Matth* 5. 22. Hell fire be the portion of him that ſhall but call his Brother Fool, what degree of thoſe Burnings can we think proportionable to this ſo much greater an Injury?

17. The

*We muſt watch diligently againſt all approaches of this ſin.*

17. The conſideration of all this, ought to poſſeſs us with the greateſt horrour, and abomination of this ſin, and to make us extremely watchful over our ſelves, that we never fall into it, and to that end, to prevent all thoſe occaſions which may inſenſibly draw us into this pit. I mentioned at firſt ſeveral things which are wont to be originals of it, and, at thoſe we muſt begin, if we will ſurely guard our ſelves. If therefore thou wilt be ſure never to kill a man in thy rage, be ſure, never to be in that rage, for, if thou permitteſt thy ſelf to that, thou canſt have no ſecurity againſt the other, Anger being a madneſs that ſuffers us not to conſider, or know what we do, when it has once poſſeſt us. Therefore, when thou findeſt thy ſelf begin to be inflamed, think betimes whither this may lead thee, if thou letteſt looſe to it, and immediately put the Bridle upon this head-ſtrong paſſion; ſo again, if thou wilt be ſure, thy malice ſhall not draw thee to it, be ſure never to harbour one malicious thought in thy heart, for, if it once ſettle there it, will gather ſuch ſtrength, that within a while thou wilt be perfectly under the power of it, ſo that it may lead thee even to this horrible ſin, at its pleaſure; be therefore careful, at the very firſt approach of this treacherous gueſt, to ſhut the doors againſt it, never to let it enter thy mind; ſo alſo, if thou wilt be ſure, thy covetouſneſs, thy ambition, thy luſt, or any other ſinful deſire ſhall not betray thee to it, be ſure, thou never permit

permit any of them to bear any ſway with thee, for, if they get the dominion, as they will ſoon do, if they be once entertained in the Heart, they will be paſt thy controul, and hurry thee to this, or any other ſin, that may ſerve their Ends. In like manner, If thou wouldeſt not be guilty of any of the mortal effects of thy neighbours drunkenneſs, Be ſure, not to entice him to it, nor accompany him at it, and to that purpoſe, do not allow thy ſelf In the ſame practice, for, if thou do, thou wilt be labouring to get company at it. Laſtly, If thou wilt not be guilty of the murder committed by another, take heed thou never give any Incouragement to it, or contribute any thing to that Hatred, or contention, that may be the cauſe of it. For, when thou haſt either kindled, or blowed the fire, what knoweſt thou whom it may conſume? Bring always as much Water as thou canſt, to quench, But never bring one drop of Oyl, to encreaſe the flame. The like may be ſaid of all other occaſions of this ſin, not here mentioned; and, this careful preſerving our ſelves from theſe, is the only ſure way to keep us from this ſin: therefore, as ever thou wouldeſt keep thy ſelf Innocent from the great Offence, guard thee warily from all ſuch Inlets, Thoſe ſteps and approaches towards it.

*Maiming a great injury.*

18. But, although Murder be the greateſt, yet it is not the only Injury that may be done to the Body of our neighbour; There are others which are alſo of a very high nature; The next in degree to this, is Maiming him, depriving

priving him of any member, or at leaſt, of t
uſe of it, and this is a very great wrong and m
chief to him, as we may diſcern by the Judg
ment of God himſelf, in the caſe of the Bond-ſe
vant, who ſhould by his Maſters means loſe
member; *Exod.* 21. 26. the Freedom of his wh
life was thought but a reaſonable recompenſe
it. *He ſhall let him go free*, ſaith the Text, *for*
*eye*; nay, though it were a leſs conſiderable pa
If it were but a Tooth, which of all other may
loſt with the leaſt damage, yet the ſame amen
was to be made him, verſe 27.

*That which every man dreads for himſelf.*

19. But, we need no other w
of meaſuring this Injury, than t
Judgement of every man in his ow
caſe; How much does every m
dread the loſs of a limb? So th
If he be by any accident or diſea
in danger of it, he thinks no pains or coſt to
much to preſerve it. And then, How great an i
juſtice, How contrary to that great Rule of *doi*
*as we would be done to*, is it, for a man to do th
to another, which he ſo unwillingly ſuffers him
ſelf?

*Yet worſe, if the man be poor.*

But if the perſon be poor, o
that muſt labour for his living
the Injury is yet greater, It is ſuc
as may in effect amount to th
former ſin of Murder; for, as th
wiſe man ſays, *Ecclus.* 24. 21. *The poor man*
*bread is his life, and he that deprives them thereof*
*a blood-ſhedder.* And therefore, he that deprive
him of the means of getting his Bread, by diſa
bling him from labour, is ſurely no leſs guilty

In the Law it was permitted to every man that had ſuſtained ſuch a damage by his neighbour, to require the Magiſtrate to Inflict the like on him, *eye for eye, tooth for tooth*, as it is, *Exod.* 21. 24.

*Neceſſity of making what ſatisfaction we can.*

20. And though unprofitable Revenge be not now allowed to us Chriſtians, yet ſure, It is the part of every one who hath done this Injury, to make what ſatisfaction lies in his power; 'tis true, He cannot reſtore a limb again (which, By the way, ſhould make men wary how they do thoſe miſchiefs which it is ſo impoſſible for them to repair) But yet he may ſatisfie for ſome of the ill effects of that loſs. If that have brought the man to want and penury, he may, nay, he muſt, if he have but the leaſt ability, relieve and ſupport him, yea, though it be by his own extraordinary labour: for, If it be a duty of us all, to be eyes to the blind, and feet to the lame, as *Job* ſpeaks, much more muſt we be ſo to them whom our ſelves have made Blind and lame. Therefore, whoever hath done this Injury to any of his poor Brethren, let him know, He is bound to do all that is poſſible towards the repairing of it; If he do not, every new ſuffering that the poor mans wants bring upon him, become a new charge and Accuſation againſt him, at the Tribunal of the Juſt Judge.

*Wounds and ſtripes injuries alſo.*

21. There are yet other degrees of Injury to the Body of our neighbour. I ſhall mention only two more, Wounds, and ſtripes; A man may wound another,

which

which, though it finally cauſe loſs neither of life nor limb, is yet an endangering of both; and the like may be ſaid of Stripes; both of which however are very painful at the preſent, nay, perhaps very long after, and pain, of all Temporal evils, is to be accounted the greateſt, for, it is not only an Evil in it ſelf, but it is ſuch an one, that permits us not, whilſt we are under it, to enjoy any other good; a man in pain having no taſte of any the greateſt delights: If any man deſpiſe theſe, as light Injuries, let him again ask himſelf, How he would like it, to have his own Body ſlaſht or bruiſed, and put to paſs under thoſe painful means of cure, which are many times neceſſary in ſuch caſes? I preſume, there is no man would willingly undergo this from another, and why then ſhouldeſt thou offer it to him.

*This cruelty to others, the effect of pride.*

22. The truth is, this ſtrange cruelty to others, is the effect of a great pride, and haughtineſs of heart. We look upon others with ſuch contempt, that we think it no matter how they are uſed; we think they muſt bear Blows from us, when in the mean time we are ſo tender of our ſelves, that we cannot hear the leaſt word of diſparagement, but we are all on a flame. The provocations to theſe Injuries are commonly ſo ſlight, that did not this inward pride diſpoſe us to ſuch an angrineſs of humour, that we take fire at every thing, it were impoſſible we ſhould be moved by them. Nay, ſome are advanced to ſuch a wantonneſs of cruelty, that without any provocation

vocation at all, In cool Blood, as they ſay, they can thus wrong their poor Brethren, and make it part of their Paſtime and recreation to cauſe pain to others. Thus ſome Tyrannous Humours take ſuch a pleaſure in Tormenting thoſe under their power, that they are glad when they can but find a pretence to puniſh them, and then do it without all Moderation, and others will ſet men together by the Ears, only, that they may have the ſport of ſeeing the ſcuffle; like the old *Romans*, that made it one of their publick Sports to ſee men kill one another; and ſure, we have as little Chriſtianity as they, If we can take delight in ſuch Spectacles.

23. This ſavageneſs and Cruelty of mind, is ſo unbecoming the nature of a Man, that he is not allowed to uſe it even to his Beaſt; How intolerable is it then towards thoſe, that are of the ſame nature, and, which is more, are Heirs of the ſame Eternal hopes with us? They that ſhall thus Tranſgreſs againſt their neighbours, In any of the foregoing particulars, or, what ever elſe is hurtful to the Body, are Unjuſt perſons, want even this loweſt ſort of Juſtice, The negative, to their neighbours, In reſpect of their Bodies.

24. Neither can any man Excuſe himſelf By ſaying, what he has done, was only in return of ſome Injury offered him by the other, for, ſuppoſe it be ſo, that he have indeed received ſome conſiderable wrong, yet, cannot he be his own Revenger, without Injury to that man, who is not, by being thine Enemy, become thy Vaſſal, or ſlave, to do with him what thou liſt; Thou haſt never the more right of dominion over him,

becauſe

Becauſe he hath done thee wrong, and therefore, If thou hadſt no power over his Body before, 'tis certain, thou haſt none now, and therefore, thou art not only Uncharitable (which yet were ſin enough to damn thee) but Unjuſt, in every act of violence thou doeſt to him. Nay, this Injuſtice aſcends higher, even, to God himſelf, who hath reſerved vengeance as his own peculiar right. *Vengeance is mine, I will repay, ſaith the Lord*, *Rom.* 12. 19. and then, He that will act Revenge for himſelf, what does he, but Incroach upon this ſpecial right and prerogative of God, ſnatch the ſword, as it were, out of his hand, as if he knew better how to wield it? Which is at once a Robbery, and Contempt of the Divine Majeſty.

## PARTITION XI.

### *Of Juſtice about the Poſſeſſions of our Neighbour; againſt Injuring him, as concerning his Wife, his Goods. Of Oppreſſion, Theft. Of paying of Debts,* &c.

*His Poſſeſſion.*

Sect. 1. THE third part of Negative Juſtice, concerns the Poſſeſſions of our Neighbours; what I mean By Poſſeſſions, I cannot better explain, than By referring you to the

the Tenth Commandment, the end of which is, to Bridle all covetous appetites and desires towards the Possessions of our neighbour. There, we find reckoned up, not only his House, servants and cattle, which may all pass under the one general name of his goods, or riches, But particularly his Wife, as a principal part of his possessions, and therefore, when we consider this duty of Negative Justice, In respect of the possessions of our neighbour, we must apply it to both, his wife, as well as his goods.

*His Wife.*

2. The especial and peculiar right that every man hath in his Wife, is so well known, that it were vain to say any thing in proof of it; the great Impatience that every Husband hath to have this right of his invaded, shews, that it is sufficiently understood in the world, and therefore, none that does this Injury to another, can be ignorant of the greatness of it. The corrupting of a mans wife, enticing her to a strange Bed, is by all acknowledged to be the worst sort of Theft, Infinitely beyond that of the goods.

*The enticing a mans wife, the greatest Injustice.*

3. Indeed, there is In this one, a Heap of the greatest Injustices together; some, towards the woman; and some, towards the man: towards the Woman, there are the greatest imaginable; It is that Injustice to her Soul, which was before mentioned as the highest of all others, 'tis the robbing her of her Innocency, and setting her in a course of the horridst wicked-

*To the woman.*

neſs (no leſs than luſt, and perjury together) from which it is probable ſhe may never return, and then, it proves the damning of her eternally. Next, it is in reſpect of this world, the Robbing her of her credit, making her abhorred and deſpiſed, and her very name a Reproach among all men; and beſides, it is the depriving her of all that Happineſs of life, which ariſes from the mutual kindneſs and affection that is between man and wife, Inſtead whereof, this brings in a loathing, and abhorring of each other, from whence flow multitudes of miſchiefs, too many to rehearſe, In all which the man hath his ſhare alſo.

*To the Man.*

4. But beſides thoſe, there are to him many and high Injuſtices; for, it is firſt, the Robbing him of that, which of all other things he accounts moſt precious, The love and faithfulneſs of his wife, and that alſo, wherein he hath ſuch an Incommunicable right, that himſelf cannot, if he would, make it over to any other; and therefore ſure, it cannot without the utmoſt Injuſtice be torn from him by any. Nor is this all, But it is farther the Ingulfing him (if ever he come to diſcern it) in that moſt tormenting paſſion of Jealouſie, which is of all others the moſt painful, and which oft puts men upon the moſt deſperate attempts, it being as *Solomon* ſays, *Prov.* 6. 34. *The rage of a man.* It is yet farther, the Bringing upon him all that ſcorn and contempt which, by the unjuſt meaſures of the world, falls on them, which are ſo abuſed, and which is By many eſteemed the moſt Inſufferable part of the wrong; and, though it be true, that it is very unjuſt he ſhould fall under,

under reproach, only, becauſe he is injured, yet, unleſs the world could be new moulded, it will certainly be his lot, and therefore it adds much to the Injury. Again, this may indeed be a Robbery, in the uſual ſenſe of the word, for perhaps, it may be the thruſting in the child of the Adulterer into his family, to ſhare both in the maintenance, and portions of his own children; and this is an errand Theft: firſt, in reſpect of the man, who ſurely intends not the providing for another mans child; and then, in reſpect of the children, who are by that means defrauded of ſo much as that goes away with. And therefore, whoſoever hath this circumſtance of the ſin to repent of, cannot do it effectually, without Reſtoring to the family, as much as he hath by this means robb'd it of.

*The moſt irreparable.*

5. All this put together, will ſure make this the greateſt and moſt provoking Injury that can be done to a man, and (which heightens it yet more) It is that, for which a man can never make Reparations; for, unleſs it be In the Circumſtance before mentioned, there is no part of this ſin, wherein that can be done; to this purpoſe it is Obſervable In the Jewiſh Law, that the Thief was appointed to reſtore fourfold, and that freed him; But the Adulterer having no poſſibility of making any Reſtitution, any ſatisfaction, he muſt pay his life for his offence, *Lev.* 20. 10. And, though now adays Adulterers ſpeed better, live many days to renew their guilt, and perhaps, to laugh at thoſe, whom they have thus Injured, yet, let them be

assured, there must one day be a sad reckoning, and that, whether they Repent, or not: If by Gods grace they do come to Repentance, they will then find this to be no cheap sin, many anguishes of Soul, terrors and perplexities of conscience, groans and tears it must cost them; and indeed, were a mans whole life spent in these penitential exercises, 'twere little enough to wipe off the guilt of any one single act of this kind; What overwhelming sorrows then are requisite for such a Trade of this sin, as too many drive? Certainly, it is so great a task, that it is highly necessary for all that are so concerned, to set to it immediately, lest they want time to go through with it; for, let no man flatter himself, That the guilt of a course and Habit of such a sin, can be washt away with a single act of Repentance; no, He must proportion the Repentance to the fault, and as one hath been a Habit and course, so must the other also. And then, How strange a madness is it for men to run into this sin, (and that, with such painful pursuits, as many do) which he knows must at the best hand, (that is, supposing he do Repent of it,) cost him thus dear? But then, If he do not Repent, infinitely dearer: It loses him all his title to Heaven, that place of purity, and gives him his portion in the lake of fire, where the Burnings of his lust shall end in those Everlasting Burnings: For, how closely soever he have acted this sin, Be it so that he may have said with the Adulterer in *Job* 25. 15. *No eye seeth me*, yet 'tis sure, he could not in the greatest obscurity shelter himself from Gods sight, with whom *the darkness is no darkness*,

*Psalm*

*Pſalm* 139. 12. And he it is, who hath expreſly threatned to judge this ſort of offenders, *Heb.* 13. 4. *Adulterers God will judge.* God grant, that all that live in this foul guilt, may ſo ſeaſonably, and ſo throughly judge themſelves, that they may prevent that ſevere and dreadful judgement of his.

*His goods.*

6. The ſecond thing to which this Negative Juſtice to our Neighbours poſſeſſions reacheth, is, his Goods, under which general word, is contained all thoſe ſeveral ſorts of things, as Houſe, Land, Cattle, Money, and the like, in which he hath a Right and property; Theſe we are by the Rule of this Juſtice to ſuffer him to enjoy, without ſeeking, either, to work him damage in any of them, or, to get any of them to our ſelves: I make a difference between theſe two, Becauſe there may be two ſeveral grounds or motives of this Injuſtice; the one, Malice, the other, Covetouſneſs.

*Malicious injuſtice.*

7. The Malicious man deſires to work his neighbour miſchief, though he get nothing by it himſelf; 'tis frequently ſeen, that, men will make havock and ſpoil of the goods of one, to whom they bear a grudge, though they never deſign to get any thing to themſelves by it, but only the pleaſure of doing a ſpite to the other. This is a moſt Helliſh Humour, directly anſwerable to that of the Devil, who beſtows all his pains and induſtry, not to bring in any good to himſelf, but only to ruine and undo others: and, How contrary it is to all rules of Juſtice, you

may ſee By the Precept given by God to the Jews, concerning the goods of an Enemy; where they were ſo far from being allowed a liberty of ſpoil and deſtruction, that they are Expreſly bound to prevent it, *Exod.* 23. 45. *If thou meet thine enemies Ox, or his Aſs going aſtray, thou ſhalt ſurely bring it back to him again: If thou ſee the Aſs of him that hateth thee, lying under his burden, and wouldeſt forbear to help him, thou ſhalt ſurely help with him:* Where you ſee, It is a debt we owe to our very Enemies, To prevent that loſs and damage, which by any accident he is in danger of: and that, even with ſome labour, and pains to our ſelves. How horrible an Injuſtice is it then, purpoſely to bring that loſs and damage on him? Who ever is guilty of this, let him never Excuſe himſelf By ſaying, He hath not Enricht himſelf by the ſpoil of his neighbour, that, He hath nothing of it cleaves to his finger, for ſure, this Malicious Injuſtice, is no leſs a fault, than the Covetous one; nay, I ſuppoſe, In reſpect of the Principle and Cauſe, from which it flows, It may be greater, This Hatred of another, being worſe, than the Immoderate love of our ſelves; Whoever hath thus miſchieft his neighbour, he is as much bound to Repair the Injury, to make ſatisfaction for the loſs, as if he had Enriched himſelf by it.

*Covetous Injuſtice.*

8. But on the other ſide, let not the Covetous defrauder therefore judge his ſin light, Becauſe there is another, that In ſome one reſpect out-weighs it; for perhaps, In others his may caſt the ſcales; certainly, It does in this one, that, he

he that is unjuſt, for greedineſs of gain, is like to multiply more acts of this ſin, than he that is ſo out of Malice; for 'tis impoſſible, any man ſhould have ſo many objects of his Malice, as he may have of his covetouſneſs; there is no man at ſo general a defiance with all mankind, that he hates every Body; But the covetous man hath as many objects of his vice, as there be things in the world he counts valuable. But I ſhall not longer ſtand upon this compariſon, 'tis ſure they are both great and crying ſins, and that is ground enough of Abhorring each: let us deſcend now to the ſeveral Branches of this ſort of Covetous Injuſtice; 'tis true, they may all bear the name of Robbery, or Theft, for in effect they are all ſo, yet for methods ſake, it will not be amiſs, to diſtinguiſh them into theſe three; Oppreſſion, Theft, and Deceit.

9. By Oppreſſion, I mean, that open and bare-faced Robbery, of ſeizing upon the poſſeſſions of others, and owning and avowing the doing ſo. For the doing of this there are ſeveral inſtruments; as firſt, that of power, By which many Nations and Princes have been turned out of their Rights, and many private men out of their Eſtates: Sometimes again, Law is made the Inſtrument of it; He that covets his neighbours lands, or goods, pretends a claim to them, and then, By corrupting of Juſtice, By Bribes and gifts, or elſe, over-ruling it By greatneſs and Authority, gets Judgement on his ſide: this is a high Oppreſſion, and of the worſt ſort, thus to make the Law, which was Intended for the protection *Oppreſſion.*

and defence of mens Rights, to be the means of overthrowing them; and it is a very heavy guilt, that lies both on him that procures, and on him that pronounces ſuch a ſentence, yea, and on the Lawyer too, that pleads ſuch a cauſe, for, By ſo doing, he aſſiſts in the oppreſſion; ſometimes again, the very neceſſities of the oppreſſed are the means of his oppreſſion; thus it is in the caſe of Extortion, and griping Uſury: a man is in extreme want of money, and this gives opportunity to the extortioner to wreſt unconſcionably from him, to which the poor man is forced to yield, to ſupply his preſent wants. And thus alſo it is often with exacting Landlords, who, when their poor Tenants know not how to provide themſelves elſewhere, rack and skrew them beyond the worth of the thing. All theſe, and many the like, are but ſeveral ways of acting this one ſin of Oppreſſion, which becomes yet the more Hainous, by how much the more Helpleſs the perſon is that is thus oppreſſed, therefore, the oppreſſion of the Widow and Fatherleſs, is in Scripture mentioned as the Height of this ſin.

*Gods vengeance againſt it.*

10. It is indeed a moſt crying guilt, and that againſt which God hath threatned his heavy Vengeance, as we read in divers Texts of Scripture: thus it is, *Ezek.* 18. 12. *He that hath oppreſſed the poor*, and hath ſpoiled by violence, he ſhall ſurely die, *his blood ſhall be upon him*; and the ſame Sentence is repeated againſt him, *verſe* 18. Indeed, God hath ſo peculiarly taken upon him the protection

of

of the poor and oppreſſed, that he is engaged, as it were, in honour, to be their Avenger; and accordingly, *Pſalm* 12. we ſee God ſolemnly declare his reſolution of appearing for them, verſe 5. *For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the Lord, I will ſet him in ſafety from him.* The Advice therefore of *Solomon* is excellent, *Prov.* 22. 22. *Rob not the poor, becauſe he is poor; neither oppreſs the afflicted in the gate, for the Lord will plead their cauſe, and will ſpoil the ſoul of thoſe that ſpoiled them;* they are like, in the end, to have little joy of the Booty it brings them in, when it thus engages God againſt them.

11. The ſecond ſort of this Injuſtice, is Theft, and of that alſo there are two kinds, the one, the withholding what we ſhould pay; and the other, taking from our neighbour what is already in his poſſeſſion. *Theft.*

12. Of the firſt ſort, is the not paying of debts, whether, ſuch as we have borrowed, or, ſuch as by our own voluntary promiſe are become our debts, for, they are equally due to him that can lay either of theſe claims to them; and therefore, the withholding of either of them is a Theft, a keeping from my neighbour that which is his; yet, the former of them, is rather the more Injurious, for, by that I take from him that which he once actually had, (be it money, or whatſoever elſe) and ſo make him worſe than I found him. This is a very great, and very common Injuſtice. Men can now adays with as great confidence deny him *Not paying what we borrow.*

that asks a debt, as they do him that asks an Alms; nay, many times 'tis made matter of quarrel, for a man to demand His own: Beſides, the many Attendances the creditor is put to in purſuit of it, are a yet farther Injury to him, By waſting his Time, and taking him off from other Buſineſs, and ſo he is made a loſer that way too. This is ſo great Injuſtice, that, I ſee not how a man can look upon any thing he poſſeſſes as his own Right, whileſt he thus denies another his. It is the duty of every man In debt, rather to ſtrip himſelf of all, and caſt himſelf again naked upon Gods providence, than thus to feather his neſt with the ſpoils of his neighbours. And ſurely, It would prove the more thriving courſe, not only, In reſpect of the Bleſſing, which may be expected upon Juſtice, compared with the curſe, that attends the contrary, But even, In worldly prudence alſo; for, He that defers paying of debts, will at laſt be forc't to it by Law, and that, upon much worſe Terms, than he might have done it voluntarily, with a greater charge, and with ſuch a loſs of his credit, that, afterward In his greateſt neceſſities he will not know where to Borrow. But the ſure way for a man to ſecure himſelf from the guilt of this Injuſtice. is, never to Borrow more than he knows he hath means to Repay, unleſs it be of one, who, knowing his diſability, is willing to run the hazard. Otherwiſe, he commits this ſin, at the very time of Borrowing; for, he takes that from his neighbour upon promiſe of paying, which he knows he is never likely to reſtore to him, which is a flat Robbery.

The

*What we are bound for.*

The ſame Juſtice which ties men to pay their own debts, ties alſo every ſurety to pay thoſe debts of others, for which he ſtands bound, In caſe the principal either cannot, or will not: for, By being Bound, he hath made it his own debt, and muſt in all Juſtice anſwer it to the creditor, who, it's preſumed, was drawn to lend, on confidence of his ſecurity, and therefore, is directly cheated and betrayed by him, If he ſee him not ſatisfied. If it be thought hard, that a man ſhould pay for that which he never received Benefit by; I ſhall yield it, ſo far as to be juſt matter of Warineſs to every man, how he enter into ſuch Engagements, But it can never be made an Excuſe for the Breaking them.

*What we have promiſed.*

As for the other ſort of Debt, that which is brought upon a man by his own voluntary promiſe, That alſo cannot without great Injuſtice be withholden: for, It is now the mans Right, and then, 'tis no matter, by what means it came to be ſo. Therefore, we ſee *David* makes it part of the deſcription of a Juſt man, *Pſal.* 15. 4. that he keeps his promiſes, yea, *though they were made to his own diſadvantage*; and ſurely, He is utterly unfit to aſcend to that holy Hill, there ſpoken of, either, as that ſignifies the Church, here, or, Heaven hereafter, that does not punctually obſerve this part of Juſtice. To this ſort of Debt may be reduced, the Wages of the ſervant, the Hire of the labourer; and, The withholding of theſe is a great ſin, and, The complaints of thoſe that are thus Injured, aſcend up

to

to God. *Behold* (ſaith S. *James*) *the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, cryeth, and the cries of them that have reaped, are entred into the ear of the Lord of Sabbaoth:* and *Deut.* 24. 14, 15. we find a ſtrict command in this matter, *Thou ſhalt not oppreſs an hired ſervant that is poor and needy, at his day thou ſhalt give him his hire, neither ſhall the Sun go down upon it, for he is poor, and ſetteth his heart upon it, leſt he cry againſt thee to the Lord, and it be ſin unto thee.* This is one of thoſe loud clamourous ſins which will not ceaſe crying, till it bring down Gods vengeance; and therefore, though thou haſt no Juſtice to thy poor Brother, yet have at leaſt, ſo much mercy to thy ſelf, as not to pull down Judgements on Thee, by thus wronging him.

# PARTITION XII.

## *Of Theft; Stealing; of deceit in Truſt, in Traffick; Of Reſtitution,* &c.

*Stealing the good of our neighbour.*

Sect. 1. THe ſecond part of Theft is, the taking from our neighbour, that which is already in his poſſeſſion; and this may be done, either more violently, and openly, or elſe more cloſely, and ſliely; the firſt, is the manner of thoſe that Rob on the way, or, plunder

plunder Houſes, where by force they take the goods of their neigbour; the other, is the way of the pilfering Thief, that takes away a mans goods unknown to him; I ſhall not diſpute, which of theſe is the worſt, 'tis enough, that they are both ſuch acts of Injuſtice, as make men odious to God; unfit for humane ſociety; and betray the actors to the greateſt miſchiefs, even In this world, death it ſelf being By Law appointed the reward of it; and, there are few that follow this Trade long, But at laſt meet with that fruit of it. I am ſure, 'tis madneſs for any to believe he ſhall always ſteal ſecurely, for, he is to contend with the Induſtry of all thoſe whom he ſhall thus Injure, whoſe loſſes will quicken their Wits for the finding him out, and, which is infinitely more, He is to ſtruggle with the Juſtice of God, which doth uſually purſue ſuch men to deſtruction, even, in this world; witneſs, the many ſtrange diſcoveries, that have been made of the craftieſt Thieves. But however, If he were ſecure from the vengeance here, I am ſure, nothing but Repentance and Reformation can ſecure him from the vengeance of it hereafter. And now, when theſe dangers are weighed, 'twill ſurely appear, that, the Thief makes a pitiful Bargain, He ſteals his neighbours money, or cattle, and, in Exchange for it, he muſt pay his life, or his Soul, perhaps both; and if *the whole world be too mean a price for a ſoul*, as He tells us, *Mark* 8. 36. who beſt knew the value of them, having himſelf Bought them, What a ſtrange madneſs is it, to Barter them away for every petty trifle, as many do, who have got ſuch a habit

Habit of ſtealing, that not the meaneſt worthleſs thing can eſcape their fingers? Under this Head of Theft may be ranked, the Receivers of ſtoln goods, whether thoſe that take them, as partners in the Theft; or, thoſe that Buy them, when they know or believe they are ſtoln. This, many (that pretend much to abhor Theft) are guilty of, when they can by it, Buy the thing a little cheaper than the common rate. And here alſo comes in the concealing of any goods a man finds of his neighbours, which whoſoever reſtores not, if he know, or can learn out the owner, is no better than a Thief; for, he withholds from his neighbour, that which properly belongs to him: and ſure, 'twill not be uncharitable to ſay, that, He that will do this, would likewiſe commit the groſſer Theft, were he By that no more in danger of Law, than In this he is.

*Deceit.* The third part of Injuſtice, is Deceit, and In that, there may be as many acts, as there are occaſions of Entercourſe and dealing between man and man.

2. It will be impoſſible to name them all, But I think they will be contained under theſe two general deceits, In matters of Truſt, and In matters of Traffick, or Bargaining; unleſs it be that of Gaming, which therefore here By the way, I muſt tell you, is as much a Fraud and Deceit, as any of the reſt.

*In truſt.* 3. He that deceives a man In any Truſt that is committed to him, is guilty of a great Injuſtice, and that, the moſt treacherous ſort of one. It is the joyning of two great ſins in one, Defrauding, and promiſe-

promiſe-breaking; for, In all Truſts there is a promiſe Implied, if not expreſt; for, the very accepting of the Truſt, contains under it a promiſe of fidelity; theſe Truſts are broken, ſometimes to the living, ſometimes to the dead; To the living, there are many ways of doing it, according to the ſeveral kinds of the Truſt; ſometimes, a truſt is more general, like that of *Potiphar* to *Joſeph*, *Gen.* 39. 4. a man commits to another all that he hath, and thus, Guardians of children, and ſometimes Stewards are Intruſted; ſometimes again, It is more limited, and reſtrained to ſome one ſpecial thing: a man Intruſts another, to Bargain, or deal for him In ſuch a particular, or, he puts ſome one thing into his hands, to manage and diſpoſe: thus, among ſervants it is uſuall, for one to be Intruſted with one part of the Maſters goods, and another, with another part of them. Now In all theſe, and the like caſes, Whoſoever acts not for him that Intruſts him, with the ſame faithfulneſs, that he would for himſelf, But ſhall either careleſly loſe, or prodigally Imbezle the things committed to him, or elſe convert them to his own uſe, He is guilty of this great ſin of Betraying a Truſt to the living. In like manner, He that being Intruſted with the Execution of a dead mans Teſtament, acts not according to the known Intention of the dead man, But Enriches himſelf by what is Aſſigned to others, He is guilty of this ſin, In reſpect of the dead, which is ſo much the greater, By how much, the dead hath no means of remedy and redreſs, as the living may have. It is a kind of Robbing of graves, which is a Theft of which men

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naturally have ſuch a Horrour, that he muſt be a very Hardned Thief, that can attempt it. But either of theſe Frauds are made yet more Hainous, when, either God, or the poor, are Immediately concern'd in it, that is, when any thing is committed to a man, for the uſes either of pietty, or charity; this adds Sacriledge, to both the Fraud and the Treachery, and ſo gives him Title to all thoſe curſes that attend thoſe ſeveral ſins, which are ſo heavy, that he that, for the preſent gain, will adventure on them, makes as ill, nay, a much worſe Bargain, than *Gehazi*, 2 Kings 5. 27. who, *by getting the rayment of Naaman, got his leproſie too.*

*In Traffick.*

4. The ſecond ſort of Fraud, is In matters of Traffick and Bargain, wherein there may be Deceit, both in the Seller, and Buyer; That of the Seller, is commonly, either, In concealing the faults of the Commodity, or elſe, In Over-rating it.

*The ſellers concealing the faults of his ware.*

5. The ways of concealing its faults, are ordinarily theſe, either firſt, By denying that it hath any ſuch fault, nay, perhaps commending it for the direct contrary quality, and, This is down-right lying, and ſo adds that ſin to the other, and, If that lye be confirmed by an Oath, as it is too uſually, Then, the yet greater guilt of perjury comes in alſo; and then, what a Heap of ſins is here gathered together? Abundantly enough to ſink any poor Soul to deſtruction, and all this, only to skrew a little more money out of his neighbours pocket, and that, ſometimes ſo very

very little, that 'tis a miracle, that any man that thinks he has a Soul, can ſet it at ſo miſerable a contemptible price. A ſecond means of concealing is, By uſing ſome Art to the thing, to make it look fair, and to hide the faults of it, and this is Acting a lye, though it be not Speaking one, which amounts to the ſame thing, and has ſurely, In this caſe, as much of the Intention of cheating, and defrauding, as the moſt impudent Forſwearing can have. A third means, is, the picking out Ignorant Chapmen; This is, I believe, an Art too well known among Tradeſmen, who will not bring out their faulty wares to men of skill, But keep them to put off to ſuch, whoſe unskilfulneſs may make them paſſable with them: and this is ſtill the ſame deceit with the former; for, It all tends to the ſame End, The Couzening and defrauding of the Chapmen, and then, It is not much odds, whether, I make uſe of my own Art, or his weakneſs, for the purpoſe. This is certain, He that will do juſtly, muſt let his Chapman know, what he Buys; and if his own skill enable him not to judge, (nay, if he do not actually find out the fault) thou art Bound to tell it him, otherwiſe, thou makeſt him pay for ſomewhat which is not there, He preſuming there is that good quality in it, which thou knoweſt is not, and therefore, thou mayeſt as honeſtly take his money for ſome goods of another mans, which thou knoweſt thou canſt never put into his poſſeſſion, which I ſuppoſe no man will deny to be an arrant Cheat. To this Head of Concealment, may be referred that deceit of falſe weights and meaſures, for, that is the Concealing from

from the Buyer a defect in the quantity, as the other was in the quality of the commodity, and is again the making him pay for what he hath not. This ſort of fraud is pointed at particularly by *Solomon*, *Prov.* 11. 1. with this note upon it, that *it is an abomination to the Lord.*

*His over-rating it.*

6. The ſecond part of fraud in the ſeller, lies in over-rating the commodity; though he have not diſguiſed, or concealed the faults of it, and ſo have dealt fairly in that reſpect, yet, if he ſet an unreaſonable price upon it, He defrauds the Buyer: I call that an unreaſonable price, which exceeds the true worth of the thing, conſidered with thoſe moderate gains, which all Tradeſmen are preſumed to be allowed in the Sale: Whatever is beyond this, muſt in all likelihood be fetcht in by ſome of theſe ways: As firſt, By taking advantage of the Buyers ignorance in the value of the thing, which is the ſame with doing it in the goodneſs, which hath already been ſhewed to be a deceit; or ſecondly, By taking advantage of his neceſſity: Thou findeſt a man hath preſent and urgent need of ſuch a thing, and therefore, takeſt this opportunity to ſet the Dice upon him; But this is that very ſin of Extortion, and oppreſſion, ſpoken of before; for it is ſure, nothing can juſtly raiſe the price of any thing, But either, Its becoming dearer to thee, or, its being ſomeway better in its ſelf; But the neceſſity of thy Brother cauſes neither of theſe; His nakedneſs, doth not make the clothes thou ſelleſt him ſtand thee in ever the more, neither doth it make them any way better;

ter; and therefore, to rate them ever the higher, is to change thy way of Trading, and ſell even the wants and neceſſities of thy neighbour, which ſure, is a very unlawful Vocation. Or thirdly, It may be, By taking advantage of the Indiſcretion of the Chapman. A man perhaps earneſtly fancies ſuch a thing, and then ſuffers that fancy ſo to over-rule his Reaſon, that he reſolves to have it upon any terms. If thou findeſt this in him, and thereupon raiſeſt thy rate, This is to make him Buy his Folly, which is of all others the deareſt purchaſe; 'tis ſure, his Fancy adds nothing to the real value, no more than his neceſſity did, In the former caſe, and therefore, ſhould not add to the price. He therefore that will deal Juſtly in the Buſineſs of Selling, muſt not catch at all advantages, which the temper of his Chapman may give, But conſider ſoberly, what the thing is worth, and what he would afford it for to another, of whom he had no ſuch advantage, and accordingly, rate it to him at no higher a price.

*Fraud in the Buyer.*

7. On the Buyers part, there are not ordinarily ſo many opportunities of Fraud; yet it is poſſible, a man may ſometimes happen to Sell ſomewhat, the worth whereof he is not acquainted with, and then, It will be as unjuſt for the Buyer to make gain By his Ignorance, as In the other caſe it was for the Seller: But that which often falls out, is the caſe of neceſſity, which may as probably fall on the Sellers ſide, as the Buyers: A mans wants compel him to Sell, and permit him not to ſtay to make the beſt bargain,

Bargain, but forces him to take the first offer, and here, for the Buyer to grate upon him, because he sees him in that strait, is the same fault which I before shewed it to be in the Seller.

*Many temptations to deceit in Traffick.*

8. In this whole Business of Traffick, there are so many opportunities of deceit, that a man had need fence himself with a very firm Resolution, nay, love of Justice, or, he will be in danger to fall under Temptation; for, as the wise man speaks, *Eccles.* 27. 2. *As a Nail sticks fast between the joynings of the Stones*; so doth sin stick close between Buying and Selling; It is so Interwoven with all Trades, so mixt with the very first principles and grounds of them, that it is taught together with them, and so becomes part of the Art; so that, he is now adays scarce thought fit to manage a Trade, that wants it, while he that hath most of this Black Art of defrauding, applauds and hugs himself, nay, perhaps Boasts to others, How he hath over-reacht his neighbour.

*The commonness of Injustice, a reproach to Christianity.*

What an Intolerable shame is this, that, we Christians, who are by the precepts of our Master set to those higher duties of Charity, should instead of practising them, quite unlearn those common Rules of Justice, which mere Nature teaches? For, I think, I may say, there are none of those several Branches of Injustice towards the possessions of our neighbour, which would not be adjudged to be so by any sober

ſober Heathen; ſo that, as St. *Paul* tells thoſe of the Circumciſion, that the Name of God *was blaſphemed among the Gentiles*, By that unagreeableneſs that was betwixt their practice, and their Law, *Rom.* 2. 24. So, now may it be ſaid of us, that the *Name of Chriſt is blaſphemed among the Turks and Heathens*, By the vile and ſcandalous lives of us, who call our ſelves Chriſtians, and particularly In this ſin of Injuſtice; For ſhame, let us at laſt endeavour to wipe off this Reproach from our profeſſion, By leaving theſe practices, to which methinks this one ſingle conſideration ſhould be enough to perſwade us.

9. Yet beſides this, there want not other; among which, one there is of ſuch a nature, as may prevail with the arranteſt worldling, and that is, that, this courſe doth not really tend to the enriching of him; there is a ſecret curſe goes along with it, which, like a Canker, eats out all the benefit was expected from it. This no man can doubt, that believes the Scripture, where there are multitudes of Texts to this purpoſe: thus, *Prov.* 22. 16. *He that oppreſſeth the poor, to encreaſe his riches, ſhall ſurely come to want.* So Habbak. 2. 6. *Wo to him that encreaſeth that which is not his, how long? And he that ladeth himſelf with thick Clay: ſhall they not riſe up ſuddenly that ſhall bite thee, and awake that ſhall vex thee? And thou ſhalt be for booties to them.* This is commonly the fortune of thoſe that ſpoil and deceive others, they at laſt meet with ſome that do the like to them. But the place in *Zachary* is moſt full to this purpoſe,

*It is not the way to enrich a man.*

*Chap.*

*Chap.* 5. where, under the ſign of a flying roll, is ſignified the curſe that goes forth againſt this ſin. Verſe 4. *I will bring it forth, ſaith the Lord of Hoſts, and it ſhall enter into the houſe of the Thief, and into the houſe of him that ſweareth falſly by my Name, and it ſhall conſume it with the timber thereof, and with the ſtones thereof.* Where you ſee, Theft and perjury are the two ſins, againſt which this curſe is aimed (and they too often go together in the matter of defrauding) and the nature of this curſe is, to conſume the Houſe, to make an utter deſtruction of all that belongs to him that is guilty of either of theſe ſins. Thus, whileſt thou art Ravening after thy neighbours goods, or Houſe, thou art but gathering fuel to burn thine own. And the effect of theſe threatnings of God we daily ſee, In the ſtrange Improſperouſneſs of Ill gotten eſtates, which every man is apt enough to obſerve in other mens caſes: He that ſees his neighbour decline in his eſtate, can preſently call to mind, This was gotten by oppreſſion, or deceit; yet, ſo ſottiſh are we, ſo bewitcht with the love of gain, that he that makes this obſervation, can ſeldom turn it to his own uſe, is never the leſs greedy, or unjuſt himſelf, for that vengeance he diſcerns upon others.

*It ruines the Soul eternally.*

10. But alas! If thou couldeſt be ſure, that thy unjuſt poſſeſſions, ſhould not be torn from thee, yet, when thou remembreſt, How dear thou muſt pay for them in another world, thou haſt little reaſon to brag of thy prize. Thou thinkeſt, thou haſt been very cunning, when thou haſt over-reacht thy Brother;

ther; But God knows all the while, there is another over-reaching thee, and cheating thee of what is Infinite more precious, even thy Soul: the Devil herein deals with thee as Fiſhers uſe to do; thoſe that will catch a great fiſh, will bait the hook with a leſs, and ſo the great one coming with greedineſs to devour that, is himſelf taken: So thou that art gaping to ſwallow up thy poor Brother, art thy ſelf made a prey to that great devourer. And alas! what will it eaſe thee in Hell, that thou haſt left wealth behind thee upon Earth, when thou ſhalt there want that, which the meaneſt Begger here enjoys, even a drop of water to cool thy tongue? Conſider this, and from henceforth Reſolve to imploy all that pains and diligence thou haſt uſed to deceive others, In reſcuing thy ſelf from the frauds of the grand deceiver.

*The neceſſity of Reſtitution.*

11. To this purpoſe, it is abſolutely neceſſary, that thou make Reſtitution to all whom thou haſt wronged: For, as long as thou keepeſt any thing of the unjuſt gain, 'tis as it were an Earneſt-penny from the Devil, which gives him full right to thy Soul. But, perhaps it may be ſaid, It will not in all caſes be poſſible to make Reſtitution to the wronged party, peradventure, he may be dead; In that caſe, then make it to his Heirs, to whom his right deſcends. But it may further be objected, That, he that hath long gone on in a courſe of Fraud, may have injured many, that he cannot now remember; and many, that he has no means of finding out: In this caſe, all I can adviſe

vise is this: First, to be as diligent as is possible, both, In recalling to mind who they were, and endeavouring to find them out; and when, after all thy care, that proves impossible, let thy Restitutions be made to the poor, and that they may not be made by Halfs, Be as careful as thou canst, to reckon every the least mite of unjust gain: But when that cannot exactly be done, as 'tis sure it cannot, by those who have multiplied the Acts of Fraud, yet even there, let them make some general measures, whereby to proportion their Restitution: as for example, a Tradesman that cannot remember How much he hath cheated in every single parcel, yet may possibly guess in the gross, whether he have usually over-reacht to the value of a third, or a fourth part of the wares, and then, what proportion soever he thinks he has so defrauded, the same proportion let him now give, out of that estate he hath raised by his Trade: But herein it concerns every man to deal uprightly, as In the presence of God, and not to make advantage of his own Forgetfulness, to the cutting short of the Restitution, But rather go on the other hand, and be sure, rather to give too much, than too little. If he do happen to give somewhat over, he need not grudge the charge of such a sin-offering, and 'tis sure, he will not, If he do heartily desire an Atonement. Many other difficulties there may be In this Business of Restitution, which will not be foreseen, and so cannot now be particularly spoke to; But the more of those there are, the greater Horrour ought men to have, of running into the sin of Injustice, which it will be so difficult,

cult, if not impossible for them to Repair, and the more careful ought they to be to Mortifie that which is the Root of all Injustice, to wit, Covetousnes.

# PARTITION XIII.

## *Of False Reports, False witnesses, Slanders, Whisperings; Of scoffing for Infirmities, Calamities, Sins, &c. Of Positive Justice, Truth. Of Lying. Of Envy and Detraction. Of Gratitude, &c.*

Sect. 1. THe Fourth Branch of Negative Justice, concerns the Credit of our neighbors, which we are not to lessen, or impair by any means, particularly, not by false Reports. Of false Reports there may be two sorts, the one is, when a man sayes something of his neighbor, which he directly knows to be false; the other, when possibly he has some slight surmise, or jealousie of the thing; But that, upon such weak grounds, that 'tis as likely to be false, as true. In either of these cases, there is a great guilt lies upon the Reporter. That there doth so, In the first of them, no Body will doubt, every one acknowledging, that it is the greatest Baseness to invent a lie of another; But there is as little rea- *His credit.*

ſon to queſtion the other, for, he that reports
thing as a truth, which is but uncertain, is a li
alſo, or, if he do not report it as a certainty, b
only as a probability, yet then, though he be n
guilty of the lie, yet, he is of the Injuſtice, of Ro
bing his neighbour of his credit; for, there
ſuch an aptneſs in men to believe ill of other
that, any the lighteſt jealouſie will, if once it
ſpread abroad, ſerve for that purpoſe; and ſu
It is a moſt horrible Injuſtice, upon every ſlig
ſurmize and fancy to hazard the bringing ſo gre
an Evil upon another; eſpecially, when it is co
ſidered, that, thoſe Surmizes commonly ſprin
rather from ſome Cenſoriouſneſs, peeviſhne
or malice in the Surmizer, than from any re
fault in the perſon ſo ſuſpected.

*Falſe witneſs.*

2. The manner of ſpreadin
theſe Falſe Reports of both kind
is not always the ſame; ſometim
it is more open and avowed, ſom
times, more cloſe and private: the open, is ma
times By falſe witneſs, before the Court of J
ſtice: and, this not only hurts a man in his cr
dit, But in other reſpects alſo: 'tis the delive
ing him up to the puniſhment of the Law, a
according to the nature of the crime pr
tended, does him more or leſs miſchief; But
it be of the higheſt kind, It may concern his li
as we ſee it did in *Naboth*'s caſe, 1 *Kings* 2
How great and crying a ſin it is, In this reſpe
as alſo, In that of the Perjury, you may lea
from what hath been ſaid of both thoſe ſins.
am now to conſider it only, as it touches th
credit; and to that, It is a moſt grievous woun
thu

thus to have a crime publickly witnessed against one, and such as is scarce curable by any thing that can afterwards be done to clear him, and therefore, whoever is guilty of this, doth a most outragious Injustice to his neighbour; this is that which is expressly forbidden in the ninth Commandment, and was by God appointed to be punisht, By the Inflicting of the very same suffering upon him, which his False Testimony aimed to bring upon the other, *Deut.* 19. 16.

*Publick slanders.*

3. The second open way of spreading these Reports, is, By a publick and common declaring of them; though not before the Magistrate, as in the other case, yet, in all companies, and before such as are likely to carry it farther, and this is usually done with bitter Railings and Reproaches, It being an ordinary Art of Slanderers, to revile those whom they slander, that so, By the sharpness of the Accusation, they may have the greater Impression in the minds of the Hearers; this, both In respect of the Slander, and the Railing, is a high Injury, and both of them such, as debar the committers from Heaven; thus *Psalm* 15. where the upright man is described, that shall have his part there, this is one special thing, verse 3. *That he slandereth not his neighbour.* And for Railing, the Apostle in several places reckons it amongst those Works of the flesh, which are to shut men out, both from the Church here, By Excommunication, as you may see, 1 *Cor.* 5. 11. and from the Kingdom of God hereafter, as it is, 1 *Cor.* 6. 10.

*Whiſpering.*

4. The other more cloſe and pr
vate way of ſpreading ſuch Reports,
that of the Whiſperer, He that go
about from one to another, and p
vately vents his ſlanders, not out of an Intent
that means to make them leſs publick, but r
ther more; this Trick of delivering them By w
of Secret, being the way to make them bo
more believed, and more ſpoken of too; for
that receives ſuch a Tale, as a Secret from on
thinks to pleaſe ſome body elſe, By delivering
as a Secret to him alſo; and ſo it paſſes from o
hand to another, till at laſt it ſpread over
whole Town. This ſort of Slanderer is of a
others the moſt dangerous, for, he works in t
dark, tyes all he ſpeaks to, not to own him
the Author; ſo that, whereas in the more publi
Accuſations, the party may have ſome means
clearing himſelf, and detecting his Accuſer, he
he ſhall have no poſſibility of that, the Slande
like a ſecret poyſon, works Incurable effect
before ever the man diſcern it. This ſin
Whiſpering, is by St. *Paul* mentioned amon
thoſe great Crimes, which are the Effects of a R
probate mind, *Rom.* 1. 29. It is indeed one of t
moſt Incurable wounds of this ſword of t
Tongue; the very Bane and peſt of Humane ſoci
ty: and that, which not only Robs ſingle perſo
of their good names, but oftentimes whole F
milies, nay, publick Societies of men of the
peace; what ruines, what confuſions hath th
one ſin wrought in the world? 'Tis *Solomo*
Obſervation, *Prov.* 18. 28. that a *Whiſperer ſep*
*rateth chief friends*, and ſure, one may truly ſay
tongue

Tongues thus employed, that they are *set on fire of Hell*, as St. *James* saith, Chap. 3. 6.

*Several steps towards this sin.*

5. This is such a guilt, that we are to Beware of all the degrees of approach to it, of which there are several steps; the first, is the giving ear to, and cherishing of those that come with slanders, for, they that entertain and receive them, Incourage them in the practice; for, as our common proverb sayes, If there were no Receivers, there would be no Thief; so, if there were none that would give an ear to Tales, there would be no Tale-bearers. A second step is, the giving too easie credit to them, for, this helps them to attain part of their end. They desire to get a general ill Opinion of such a man, But the way of doing it, must be by causing it, first, in particular men: and, If thou suffer them to do it in Thee, they have so far prospered in their aim. And for thy own part, thou doest a great Injustice to thy neighbor, to believe ill of him without a just ground, which the Accusation of such a person certainly is not. A third step is, the Reporting to others, what is thus told thee; by which thou makest thy self directly a party in the Slander, and after thou hast unjustly withdrawn from thy neighbor thy own good opinion, endeavorest to Rob him also of that of others. This is very little below the guilt of the first Whisperer, and tends as much to the ruine of our neighbors credit. And, these several degrees have so close a dependence one upon another, that it will be very hard, for him that allows himself the first, to escape the other; and

indeed, He that can take delight to hear his neighbour defamed, may well be presumed of so malicious a humour, that 'tis not likely he should stick at spreading the Slander. He therefore that will preserve his Innocence in this matter, must never in the least degree cherish or countenance any that brings these false Reports. And it is not less necessary to his peace, than to his Innocency; for, he that once entertains them, must never expect quiet, But shall be continually incited, and stirred up, even against his nearest and dearest relations; so that this Whisperer, and Slanderer, is to be lookt on by all, as a common Enemy, he being so, as well to those to whom, as of whom he speaks.

*Despising, and scoffing.*

6. But besides this grosser way of Slandering, there is another, whereby we may Impair, and lessen the Credit of our neighbour, and that is, By Contempt and despising; one common effect whereof is Scoffing, and deriding him. This is very Injurious to a mans Reputation. For, the generality of men do rather take up Opinions upon Trust, than Judgement; and therefore, if they see a man despised, and scorned, they will be apt to do the like. But besides this Effect of it, there is a present Injustice in the very act of despising, and Scorning others. There are ordinarily but three things which are made the Occasions of it, (unless it be with such, with whom Vertue and godliness are made the most Reproachful things, and, such despising is not only an Injury to our neighbour, but even to God himself, for whose sake it is,

that

that he is so despised) those three are, first, the Infirmities, secondly, the calamities, thirdly, the sins of a man, and each of these are very far from being ground of our Triumphing over him.

*For infirmities.*

7. First, for Infirmities, Be they either of Body or Mind, the deformity and unhandsomness of the one, or, the weakness and folly of the other, they are things out of his power to help, they are not his faults, But the wise dispensations of the great Creator, who bestows the excellency of Body, and Mind, as he pleases; and therefore, to scorn a man, Because he hath them not, is In effect, to reproach God who gave them not to him.

*For calamities.*

8. So also, for the calamities, and miseries, that befall a man, Be it want, or sickness, or whatever else, these also come by the providence of God, who raiseth up, and pulleth down, as seems good to him, and It belongs not to us to judge, what are the motives to Him to do so, as many do, who, upon any affliction that befalls another, are presently concluding, that sure, It is some extraordinary guilt, which pulls this upon him, though they have no particular to lay to his charge. This Rash Judgement our Saviour reproves in the *Jews*, *Luke* 13. where on occasion of the extraordinary sufferings of the *Galileans*, he asks them, verse 2. *Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay, but except you repent, ye shall all likewise perish:* When we see Gods hand heavy upon others, It is no

part of our Business to judge them, but o
selves, and by Repentance to prevent, what o
own sins have deserved. But to Reproach, an
Revile any that are in affliction, is that Barb
rous cruelty, taken notice of by the *Psalmist*, a
the Height of wickedness, *Psal.* 69. 26. *They per*
*secute him whom thou hast smitten, and they talk*
*the grief of them whom thou hast wounded.* In a
the miseries of others, Compassion becomes
debt to them; How Unjust are they then, tha
Instead of paying them that debt, afflict them
with scorn and reproach?

*For sins.*

9. Nay, the very Sins of men though, as they have more of thei wills in them, they may seem mor to deserve Reproach, yet certainly, they also ob lige us to the former duty of Compassion, an that, In the highest degree, as being the things which of all others make a man the most misera ble. In all these cases, If we consider, How subject we are to the like our selves, and tha it is only Gods mercy to us, by which we ar preserved from the worst that any man else i under, It will surely better become us to loo up to him with Thankfulness, than down o them, with Contempt and Despising. Thus yo see the direct Injustice of Scorning and Contemn ing our Brethren, to which, when that other, j added, which naturally follows, as a Conse quent of this; to wit, the Begetting the lik Contempt in others, there can sure be no doub of its being a great and horrible Injustice to ou neighbor, In respect of his Credit.

10. No

10. Now, How great the Injury of deſtroying a mans credit is, may be meaſured By theſe two things; firſt, the value of the thing he is Robb'd of, and ſecondly, the difficulty of making Reparations. For the firſt, 'tis commonly known, that a mans good name is a thing he holds moſt precious, oftentimes dearer than his life, as we ſee, By the hazards men ſometimes run, to preſerve even a miſtaken Reputation; But 'tis ſure, It is that, which hath even by ſober men been eſteemed one of the greateſt Happineſſes of life: And to ſome ſort of men, ſuch eſpecially, as ſubſiſt by dealings in the world, 'tis ſo neceſſary, that it may well be reckoned, as the means of their livelyhood, and then ſure, 'tis no ſlight matter, to Rob a man of what is thus valuable to him. *Deſtroying the credit, a great injury.*

11. Secondly, the difficulty of making Reparations, Increaſeth the Injury, and that is ſuch in this caſe of defamation, that I may rather call it an Impoſſibility, than a difficulty. For, when men are poſſeſt of an ill Opinion of a perſon, 'tis no eaſie matter to work it out; ſo that the Slanderer is herein like a young Conjurer, that raiſes a Devil, he knows not how to lay again. Nay, ſuppoſe men were generally as willing to lay down ill conceits of their neighbors, as they are to take them up, yet, How is it poſſible, for him that makes even the moſt publick Recantation of his Slander, to be ſure, that every man that hath come to the Hearing of the one, ſhall do ſo of the other alſo? And, If there *And Irreparable.*

be but one perſon, that doth not, (as probably there will be many) then is the Reparation ſhort of the Injury.

*Yet, every guilty perſon muſt do all he can to repair the injury.*

12. This conſideration, very fit to make men afraid doing this wrong to their neighbor; But let it not be made uſe of, to excuſe thoſe that have already done the wrong, from endeavoring to make the beſt reparations they can; for, though 'tis odds, it will not equal the Injury, yet, let them however do what they are able towards it: And this is ſo neceſſary, towards the obtaining pardon of the Fact, that none muſt expect the one, that do not perform the other. Whoſoever therefore ſets himſelf to Repent of his faults of this kind, muſt by all prudent means endeavor to Reſtore his neighbor to that degree of credit he hath deprived him of; and, If that be not to be done, without bringing the ſhame upon himſelf, of confeſſing publickly the Slander, He muſt rather ſubmit to that, than be wanting to this neceſſary part of Juſtice, which he ows to the wronged party.

13. Thus, I have gone through theſe ſeveral Branches of Negative Juſtice to our Neighbour, wherein we muſt yet further obſerve, that, as Juſtice Binds us, not only in reſpect of our words and Actions, but of our very Thoughts and Affections alſo; we are not only forbid to Hurt, but to Hate; not only reſtrained from bringing any of theſe Evils forementioned

*Juſtice in the thoughts.*

upon

upon him, but we muſt not ſo much as wiſh them before, nor delight in them, after they are befallen him: we muſt take no pleaſure, either, in the ſin of his Soul, or Hurt of his Body; we muſt not envy him any good thing he enjoyes, nor ſo much as wiſh to poſſeſs our ſelves of it; neither will it ſuffice us, that we ſo Bridle our Tongue, that we neither ſlander, nor revile, If we have that malice in our hearts, which makes us wiſh his diſcredit; or rejoyce, when we find it procured, though we have no hand in the procuring it. This is the peculiar property of Gods Laws, that they reach to the Heart; whereas, mens can extend only to the Words and Actions; and the reaſon is clear, Becauſe he is the only Law-giver, that can ſee what is in the Heart; therefore, If there were the perfecteſt Innocency in our Tongue and Hands, yet, if there be not this purity of Heart, it will never ſerve to acquit us before him. The counſel therefore of *Solomon* is excellent, *Prov.* 4. 23. *Keep thy heart with all diligence, for out of it are the iſſues of life.* Let us ſtrictly guard that, ſo that no malicious unjuſt Thought enter there; and that not only, as it may be the means of Betraying us to the groſſer act, but alſo as it is in it ſelf ſuch a pollution in Gods ſight, as will unfit us for the Bleſſed Viſion of God, whom none but the poor in Heart have promiſe of ſeeing, *Mat.* 5. 8. *Bleſſed are the poor in heart, for they ſhall ſee God.*

14. I come now to ſpeak of the Poſitive part of Juſtice, which is, The yielding to every man that which by any kind of right he may challenge

*Poſitive Juſtice.*

from

from us. Of these dues, there are some, that are general to all mankind, others, that are restrained within some certain conditions and qualities in men, and become due, only, by vertue of those qualifications.

*Speaking Truth, a due to all men.*

15. Of the first sort, that is, Those that are due to all men, we may reckon first, The speaking Truth, which is a common debt we owe to all mankind; Speech is given us as the Instrument of Intercourse and Society one with another, the means of discovering the mind, which otherwise lies hid and concealed, so that were it not for this, our conversations would be but the same as of Beasts: Now this being Intended for the good and advantage of mankind, 'tis a due to it, that it be used to that purpose; But he that Lies, is so far from paying that debt, that on the contrary, he makes his Speech, the means of Injuring and deceiving him he speaks to.

*Lying expresly forbidden in Scripture.*

16. There might much be said to shew the several sorts of Obligations we lye under to speak Truth to all men; But supposing I write to Christians, I need not insist upon any other, than the Command we have of it in Scripture; thus, *Eph.* 4. 25. the Apostle commands, that, *putting away lying, they speak every man truth with his neighbour*: And again, *Col.* 3. 9. *Lye not one to another*: And *Prov.* 6. 17. a lying tongue is mentioned as one of those things that are Abominations to the Lord. Yea, so much doth he Hate a lye, that, it

is not the most pious and Religious end, that can reconcile him to it; the man that lyes, though in a zeal to Gods glory, shall yet be judged as a sinner, *Rom.* 3. 7. What shall then become of those multitudes of men, that lye on quite other ends? Some, out of malice, to mischief others; some, out of covetousness, to defraud their neighbours; some, out of pride, to set themselves out; and some, out of fear, to avoid a danger, or, hide a fault. But, of a yet stranger sort, than all these, are those, that do it without any discernable Temptation, that will tell lyes by way of story, take pleasure in telling Incredible things, from which themselves reap nothing, but the Reputation of Impertinent lyars.

*The great commonness and folly of this sin.*

17. Among these divers kinds of Falshoods, Truth is become such a rarity among us, that it is a most difficult matter, to find such a man as *David* describes, *Psalm* 15. 2. *That speaketh the truth from his heart.* Men have so glibbed their Tongues to lying, that they do it familiarly upon any, or no occasion, never thinking that they are observed, either by God, or man. But they are extremely deceived in both; for, there is scarce any sin (that is at all endeavoured to be hid) which is more discernable, even to men: They that have a custom of lying, seldom fail (be their memory never so good) at some time or other to betray themselves; and when they do, there is no sort of sin meets with greater scorn and reproach, A Lyar, being by all accounted a Title of the greatest Infamy, and shame.

ſhame. But as for God, 'tis madneſs to hope that all their Arts can diſguiſe them from him, who needs none of thoſe caſual ways of diſcovery, which men do, But ſees the Heart, and ſo knows at the very inſtant of ſpeaking, the Falſehood of what is ſaid: and then, By his Title of the God of Truth, is tyed not only to Hate, but puniſh it: and accordingly you ſee, *Rev.* 22. that, the lyars are in the number of thoſe that are ſhut out of the new *Jeruſalem*; and not only ſo, But alſo, have their *part in the lake that burneth with Fire and Brimſtone.* If therefore, thou be not of the humour of that unjuſt Judge Chriſt ſpeaks of, *Luke* 18. 2. who *neither feared God, nor regarded man*, thou muſt reſolve on this part of Juſtice, the putting away lying, which is abhorred by both.

*Courteous behaviour, a due to all men.*

18. A ſecond thing we owe to all, is Humanity and Courteſie of Behaviour, contrary to that ſullen churliſhneſs we find ſpoken of in *Nabal*, who was of ſuch a temper, *That a man could not ſpeak to him*, 1 *Sam.* 25. 17. There is ſure, ſo much of Reſpect due to the very nature of mankind, that no accidental advantage of wealth or honour, which one man hath above another, can acquit him from that debt to it, even, In the perſon of the meaneſt; and therefore, that crabbed and Harſh Behaviour to any that bears but the Form of a man, is an Injuſtice to that nature he partakes of. And when we conſider, How much that nature is dignified By the Son of God his taking it upon him, The Obligation to Reverence it, is yet greater,

greater, and consequently the sin of thus contemning it.

19. This is the common guilt of all proud and Haughty persons, who are so busie in Admiring themselves, that they Overlook all that is valuable in others, and so think, they owe not so much as common Civility to other men, whilest they set up themselves, as *Nebuchadnezzar* did his Image, *to be worshipped of all.* This is sure, very contrary to what the Apostle exhorts, *Rom* 12. 10. *In honour prefer one another*; And again, *Phil.* 2. 4. *Look not every man on his own things, but every man also on the things of others*; and let such remember the sentence of our Blessed Saviour, *Luke* 14. 11. *He that exalteth himself shall be abased, and he that humbleth himself shall be exalted*, which we often find made good to us, In the strange down-falls of proud men. And it is no wonder, for, this sin makes both God, and men, our enemies; God, as the Scripture every where testifies, abhors it, and all that are guilty of it; and men, are by means of it used so contemptuously and unkindly by us, that they are by nothing more provoked against us; and then, whom God and man thus resist, who shall secure and uphold?

*Not payed by the proud man.*

20. A third thing we owe to all, is Meekness; that is, such a patience and gentleness towards all, as may Bridle that mad passion of Anger, which is not only very uneasie to our selves, as hath already been shewed, But also very mischievous to our neighbours, as

*Meekness, a due to all men.*

as the many outrages, that are oft committed in the it, do abundantly testifie. That this duty of meekness is to be extended to all men, there is no doubt; for, the Apostle in expres words commands it, 1 *Thess.* 5. 14. *Be patient towards all men*, and that, (it should seem,) In spite of all provocation to the contrary, for, the very next words are, *See that none render evil for evil, or railing for railing*: and *Timothy* is commanded to exercise this meekness, even, towards them who oppose themselves against the Doctrine of the Gospel, 2 *Tim.* 2. 25. which was a case, wherein if some Heat would probably have been allowed, if it might have been in any.

* *Brawling, very insufferable.*

21. This vertue of meekness is so necessary to the preserving the peace of the world, that it is no wonder, that the Christ, who came to plant peace among men, should enjoyn meekness to all. I am sure, the contrary effects of Rage and Anger are every where discernable; It breeds disquiet in Kingdoms, in Neighbourhoods, in Families, and even between the neareſt Relations; 'tis such a Humour, that *Solomon* warns us, never to enter a friendship with a man that is of it, *Prov.* 22. 24. *Make no friendship with an angry man, and with a furious man thou shalt not go.* It makes a man unfit to be either Friend, or Companion, and indeed makes one Insufferable to all that have to do with one, as we are again taught by *Solomon*, Prov. 21. 19. Where he prefers the *dwelling in a wilderness, rather than with a contentious and angry woman*; and yet, a woman has ordinarily only

that

that one weapon of the Tongue to offend with. Indeed, to any that have not the ſame unquietneſs of Humour, there can ſcarce be a greater Uneaſineſs, than to converſe with thoſe that have it, though it never proceed farther than words. How great this ſin is, we may judge by what our Saviour ſays of it, *Matth.* 5. where there are ſeveral degrees of puniſhment allotted to ſeveral degrees of it; But alas! we dayly outgo that which he there ſets as the higheſt ſtep of this ſin; the calling, *Thou fool*, is a modeſt ſort of Reviling, compared with thoſe multitudes of Bitter Reproaches we uſe in our Rages.

*It leads to that great ſin of Curſing.*

22. Nay, we often go yet higher; Reproaches ſerve not our turn, but we muſt Curſe too. How common is it to hear men uſe the horridſt Execrations and Curſings upon every the ſlighteſt Occaſion of diſpleaſure? Nay, perhaps without any cauſe at all; ſo utterly have we forgot the Rule of the Apoſtle, *Rom.* 12. 14. *Bleſs, and curſe not*; Yea, the precept of our bleſſed Saviour himſelf, *Matth.* 5. 44. *Pray for thoſe that deſpitefully uſe you.* Chriſt bids us pray for thoſe who do us all Injury, and we are often curſing thoſe who do us none. This is a kind of ſaying our Prayers Backward Indeed, which is ſaid to be part of the Ceremony the Devil uſes at the making of a Witch, and we have In this caſe alſo reaſon to look on it, as a means of bringing us into acquaintance and league with that Accurſed Spirit, here, and to a perpetual Abiding with him, hereafter. 'Tis the language of Hell, which can

never

never fit us to be Citizens of the New *Jeruſalem*. But marks us out for Inhabitants of that land of darkneſs. I conclude this with the Advice of the Apoſtle, *Eph.* 4. 31. *Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice.*

*Particular dues.*

23. Having ſpoken thus far of thoſe common dues, wherein all men are concerned, and have a right, I am now to proceed to thoſe other ſorts of dues, which belong to particular perſons, By vertue of ſome ſpecial qualification. Theſe qualifications may be of three kinds, 1. that of Excellency, 2. that of Want, 3. and that of Relation.

*A reſpect due to men of extraordinary gifts.*

24. By that of Excellency I mean, any extraordinary gifts or endowments of a perſon ſuch as, wiſdom, learning and the like, But eſpecially grace. Theſe being the ſingular gifts of God, have a great value and reſpect due to them wheresoever they are to be found; and this we muſt readily pay, By a willing and glad acknowledgement of thoſe his gifts In any he has beſtowed them on, and bearing them a Reverence and Reſpect, anſwerable thereunto, and not out of an overweening of our own excellencies, deſpiſe and undervalue thoſe of others, as they do who will yield nothing to be Reaſon, but what themſelves ſpeak; nor any thing Piety, but what agrees with their own practice.

25. All

25. Alſo, we muſt not Envy or grudge that they have thoſe gifts, or, that is not only an Injuſtice to them, but Injurious alſo to God who gave them, as it is at large ſet forth in the parable of the labourers, *Matth.* 20. where he asks them, who grumbled at the maſters Bounty to others, *Is it not lawful for me to do what I will with my own? Is thine eye evil, becauſe mine is good?* This Envying at Gods goodneſs to others, is in effect a murmuring againſt God, who thus diſpoſes it; neither can there be a greater, and more direct oppoſition againſt him, than for me to hate and wiſh ill to a man, for no other reaſon, But becauſe God has loved, and done well to him. And then, in reſpect of the man, 'tis the moſt unreaſonable thing in the world, to love him the leſs, merely, becauſe he has thoſe good qualities, for which I ought to love him more. *We are not to envy them.*

26. Neither muſt we Detract from the Excellencies of others, we muſt not ſeek to Eclipſe or darken them, By denying either the kinds, or degrees of them, By that means to take off that Eſteem which is due to them. This ſin of Detraction is generally the Effect of the former, of Envy; He that Envies a mans worth, will be apt to do all he can to leſſen it in the opinions of others, and to that purpoſe, will either ſpeak ſlightly of his Excellencies; or, if they be ſo apparent, that he knows not how to cloud them, He will try if he can, By Reporting ſome either real, or feigned Infirmity of his, take off from the value of the other, and ſo, By caſting in ſome *Nor detract from them.*

ſome dead flies, as the wiſe man ſpeaks, *Eccleſ.* 10. 1. ſtrive to *corrupt the ſavour of the ointment.* This is a great Injuſtice, and directly contrary to that duty we owe, of Acknowledging and Reverencing the gifts of God in our Brethren.

*The folly of both thoſe ſins.*

27. And both thoſe ſins, of Envy, and Detraction do uſually prove as great Follies, as Wickedneſs; the Envy conſtantly brings pain and torment to a mans ſelf, whereas, if he could but cheerfully and gladly look on thoſe good things of anothers, he could never fail to be the Better for them himſelf; The very pleaſure of ſeeing them, would be ſome advantage to him: But beſides, that thoſe gifts of his Brother may be many ways helpful to him; His wiſdom and learning, may give him Inſtruction; his piety and vertue, Example, *&c.* But all this the Envious man loſeth, and hath nothing in Exchange for it, But a continual fretting, and gnawing of heart.

28. And then for Detraction, That can hardly be ſo managed, but it will be found out; he that is ſtill putting in Caveats againſt mens good thonghts of others, will quickly diſcover himſelf to do it out of Envy, and then, that will be ſure to leſſen their Eſteem of himſelf, but not of thoſe he Envies, It being a ſort of Bearing teſtimony to thoſe Excellencies, that he thinks them worth the Envying.

*A reſpect due to men, in regard of their ranks and qualities.*

29. What hath been ſaid of the value and reſpect due to thoſe Excellencies of the mind, may in a lower

lower degree be applied to the outward Advantages of Honour, greatneſs, and the like. Theſe, though they are not of equal value with the former (and ſuch, for which no man is to prize himſelf) yet, in regard that theſe degrees and diſtinctions of men, are by Gods wiſe providence diſpoſed for the better ordering of the world, there is ſuch a civil reſpect due to thoſe, to whom God hath diſpens'd them, as may beſt preſerve that order, for which they were intended. Therefore, all Inferiours are to behave themſelves to their Superiours with modeſty, and reſpect, and not by a rude boldneſs confound that order which it hath pleaſed God to ſet in the world, but, according as our Church-Catechiſm teaches, *Order themſelves lowly and reverently to all their betters.* And here, the former caution againſt envy, comes in moſt ſeaſonably; theſe outward Advantages being things, of which generally men have more taſte, than of the other, and therefore, will be more apt to envy and repine to ſee others exceed them therein; to this therefore all the former conſiderations againſt envy will be very proper, and the more neceſſary to be made uſe of, by how much the temptation is in this caſe, to moſt minds, the greater.

*Dues to thoſe that are in any ſort of want.*

30. The ſecond qualification, is that of want; whoever is in diſtreſs for any thing, wherewith I can ſupply him, that diſtreſs of his makes it a duty in me ſo to ſupply him, and this, in all kinds of wants. Now the ground of its being a duty is, that, God hath

hath given men Abilities, not only for their own uſe, But for the advantage and Benefits of others, and therefore, what is thus given for their uſe, becomes a debt to them, when ever their need requires it. Thus, He that is Ignorant and wants knowledge, is to be Inſtructed by him that hath it, and This is one ſpecial End, why that knowledge is given him: *The tongue of the learned is given to ſpeak a word in ſeaſon*, *Eſay* 50. 4. He that is In Sadneſs and Affliction, is to be comforted by him that is himſelf In cheerfulneſs. This we ſee St. *Paul* makes the End of Gods comforting him, that he *might be able to comfort them that are in any trouble*, 2 *Cor.* 1. 4. He that is in any Courſe of Sin, and wants Reprehenſion and Counſel, muſt have that want ſupplied to him by thoſe who have ſuch Abilities and Opportunities, as may make it likely to do good. That this is a Juſtice we owe to our neighbour, appears plainly by that Text, *Levit.* 19. 17. *Thou ſhalt not hate thy brother in thy heart, thou ſhalt in any wiſe reprove him, and not ſuffer ſin upon him*; where we are under the ſame Obligation to Reprove him, that we are not to Hate him. He that lies under any Slander, or unjuſt Defamation, is to be defended and cleared By him that knows his Innocence, or elſe, he makes himſelf guilty of the Slander, Becauſe he neglects to do that which may remove it; and, How great an Injuſtice that of Slandering our neighbour is, I have already ſhewed.

*To the poor.*

31. Laſtly, He that is in poverty and need, muſt be relieved by him that is in plenty; and he is Bound to it, not only

only In charity, But even In Juſtice. *Solomon* calls it a due, *Prov.* 3. 27. *Withhold not good from him to whom it is due, when it is in the power of thine hand to do it:* and what that good is, he explains in the very next verſe: *Say not to thy neighbour, Go and come again, and to morrow I will give, when thou haſt it by thee.* It ſeems, 'tis the Withholding a due, ſo much as to defer giving to our poor neighbour. And we find, God did among the *Jews* ſeparate a certain portion of every mans Increaſe to the uſe of the poor, A Tenth every Third year (which is all one with a Thirtieth part every year,) *Deut.* 14. 28,29. And this was to be paid, not as a charity, or liberality, But as a debt, They were unjuſt, if they withheld it. And ſurely, we have no reaſon to think, that, Chriſtian Juſtice is ſunk ſo much below the *Jewiſh*, that either nothing at all, or, a leſs proportion, is now required of us. I wiſh our practice were but at all anſwerable to our obligation In this point, and then ſurely, we ſhould not ſee ſo many *Lazarus*'s lie Unrelieved at our doors, they having a better right to our Superfluities, than we our ſelves have, and then, what is it but arrant Robbery to beſtow that upon our Vanities, nay our Sins, which ſhould be their portion?

32. In all foregoing caſes, He that hath Ability is to look upon himſelf, as Gods Steward, who hath put it into his hands to diſtribute to them that want, and therefore, not to do it, is the ſame Injuſtice and Fraud, that it would be in any Steward, to purſe up that money

*God withdraws thoſe abilities, which are not thus imployed.*

for

for his private Benefit, which was intruſted to him, for the maintenance of the Family; and he that ſhall do thus, hath juſt reaſon to expect the doom of the unjuſt ſteward, *Luke* 16. *to be put out of the ſtewardſhip*, To have thoſe Abilities taken from him, which he hath ſo unfaithfully employed. And, as for all the reſt, ſo particularly for that of Wealth, 'tis very commonly to be obſerved, that it is withdrawn from thoſe that thus defraud the poor of their parts, The griping miſer coming often by ſtrange undiſcernable ways to poverty; and no wonder, He having no Title to Gods Bleſſing on his Heap, who does not conſecrate a part to Him, in his poor members. And therefore, we ſee the *Iſraelites* before they could make that challenge of Gods promiſe to Bleſs them, *Deut.* 26. 15. *Look down from thy holy habitation, and bleſs thy people Iſrael*, &c. they were firſt to pay the poor mans Tithes, *verſe* 12. without which they could lay no claim to it. This withholding *more than is meet*, as *Solomon* ſays, *Prov.* 11. 24. *tends to poverty*; and therefore, as thou wouldeſt play the good Husband for thy ſelf, Be careful to perform this Juſtice, according to thy Ability, to all that are in want.

*Duties in reſpect of relation.*

33. The third qualification, is that of Relation, and of that there may be divers ſorts, ariſing from divers grounds, and duties, anſwerable to each of them. There is firſt a Relation of a Debtor to a Creditor; and he that ſtands in that Relation to any, whether by vertue of Bargain, loan, or promiſe, 'tis his duty to pay juſtly what he ows; If he be

able

able (as on the other side, If he be not, 'tis the Creditors, to deal charitably and Christianly with him, and not to exact of him beyond his ability.) But I need not insist on this, having already, By shewing you the sin of withholding debts, informed you of this duty.

*Gratitude to Benefactors.*

34. There is also a Relation of an obliged person to his Benefactor, that is, one that hath done him good, of what kind soever, whether spiritual, or corporal; and, the duty of that person is, first, Thankfulness, that is, A ready and hearty acknowledgment of the courtesie received: secondly, Prayer for Gods Blessings, and rewards upon him; and thirdly, an endeavour, (as opportunity and ability serves,) to make returns of kindness, By doing good returns back again. This duty of gratitude to Benefactors, is so generally acknowledged by all, even, the most Barbarous and savagest of men, that he must have put off much of his Humane nature, that refuses to perform it. The very *Publicans* and sinners, as our Saviour says, *do good to those that do good to them.*

*The contrary too common.*

35. Yet, How many of us fail even in this? How frequent is it to see men, not only neglect to repay courtesies, But return Injuries in stead of them? It is too observable in many particulars, But in none more, than, In the case of Advice, and Admonition, which is of all others, the most precious part of kindness, the dealest good turn that can be done from one man to another. And therefore, those that do this to

us, ſhould be look'd on, as our prime and great-eſt Benefactors. But alas! How few are there that can find gratitude, ſhall I ſay? nay, pati-ence for ſuch a courteſie? Go about to Admoniſh a man of a Fault, or tell him of an Error, he preſently looks on you, as his Enemy: you are, as St. *Paul* tells the *Galatians*, Chap. 4. 16. *Be-come his enemy, becauſe you tell him the truth*; ſuch a pride there is in mens hearts, that they muſt not be told of any thing amiſs, though it be with no other Intent, but that they may amend it. A ſtrange madneſs this is, the ſame that it would be in a ſick man, to fly in the face of him that comes to cure him, on a Fancy, that he diſparaged him in ſuppoſing him ſick; ſo that we may well ſay with the Wiſe man, *Prov.* 12. 1. *He that hateth reproof is brutiſh.* There cannot be in the world a more unhappy Temper, for, it fortifies a man in his Sins; raiſes ſuch Mounts and Bulwarks about them, that no man can come to aſſault them: and if we may believe *Solomon*, Deſtruction will not fail to attend it, *Prov.* 29. 1. *He that being often reproved hardeneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.* But then again In reſpect of the Admoniſher, 'tis the greateſt In-juſtice, I may ſay, Cruelty that can be; He comes in Tenderneſs and Compaſſion to reſcue thee from danger; and to that purpoſe, puts himſelf upon a very uneaſie Task; for, ſuch the general Impatience men have to Admonition hath now made it; and what a defeat, what a grief is it to him to find, that, inſtead of Reform-ing the firſt fault, thou art run into a ſecond, to wit, that of cauſleſs diſpleaſure againſt him!

This

This is one of the worſt, and yet I doubt, the commoneſt ſort of unthankfulneſs to Benefactors, and ſo, a great failing in that duty we owe to that ſort of Relation. But perhaps, theſe will be look't on as Remote Relations, (yet 'tis ſure, they are ſuch, as challenge all that duty I have aſſigned to them) I ſhall in the next place proceed to thoſe Relations, which are by all acknowledged to be of the greateſt nearneſs.

# PARTITION XIV.

## *Of duty to Magiſtrates, Paſtors. Of the duty of Parents to Children,* &c. *Of Childrens duty unto Parents,* &c.

Sect. 1. THe firſt of thoſe nearer ſorts of Relations, is that of a Parent; and here, it will be neceſſary to conſider the ſeveral ſorts of Parents, according to which the duty to them is to be meaſured. Thoſe are theſe three, the Civil, the Spiritual, the Natural.

*Duty to Parents.*

2. The Civil Parent, is He whom God hath eſtabliſht the Supream Magiſtrate, who by a juſt right poſſeſſes the Throne in a Nation. This is the common Father of all thoſe that are under his Authority.

*Duties to the Supreme Magiſtrate.*

*Honour.*

The duty we owe to this Parent, is, first, Honor and Reverence, looking on him, as upon one, on whom God hath ſtamped much of his own power and Authority, and therefore, paying him all Honor and eſteem, never daring upon any pretence whatſoever, to *ſpeak evil of the Ruler of our people*, Acts 23. 5.

*Tribute.*

3. Secondly, paying Tribute; This is expreſly commanded by the Apoſtle, *Rom.* 13. 6. *Pay ye Tribute alſo, for they are Gods Miniſters attending continually upon this very thing.* God has ſet them apart as Miniſters for the common good of the people, and therefore, 'tis all Juſtice, they ſhould be maintained and ſupported by them. And indeed, when it is conſidered, What are the cares and troubles of that High calling, How many thorns are platted in every Crown, we have very little reaſon to envy them theſe dues; and it may truly be ſaid, there is none of their poor labouring Subjects that earns their living ſo hardly.

*Prayers for them.*

4. Thirdly, We are to pray for them: this is alſo expreſly commanded by the Apoſtle, 1 *Tim.* 2. 2. to be done for *Kings, and for all that are in authority.* The Buſineſſes of that calling are ſo weighty, the dangers and hazards of it ſo great, that they of all others need prayers for Gods direction, aſſiſtance, and bleſſing, and the prayers that are thus poured out for them, will return into our own boſoms, for, the Bleſſings they receive from God, tend to the good of the

the people, to their *living a quiet and peaceable life*, as it is in the close of the verse forementioned.

5. Fourthly, We are to pay them Obedience. This is likewise strictly charged by the Apostle, 1 *Pet.* 2. 13. *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as Supream, or unto Governors as those that are sent by him.* We owe such an obedience to the Supream power, that, whoever is Authorized by him, we are to submit to; and St. *Paul* likewise is most full to this purpose. *Rom.* 13. 1. *Let every soul be subject to the higher powers:* And again, Verse 2. *Whosoever resisteth the powers, resisteth the Ordinance of God.* And 'tis observable, that, these precepts were given at a time, when those powers were Heathens, and cruel persecutors of Christianity; to shew us, that, no pretence of the wickedness of our Rulers can free us of this duty. An obedience we must pay, either Active, or Passive: the Active, in the case of all lawful commands; that is, when ever the Magistrate commands something, which is not contrary to some command of God, we are then Bound to act according to that command of the Magistrate, to do the things he requires. But, when he enjoyns any thing contrary to what God hath commanded, we are not then to pay him this Active obedience; we may, nay we must refuse thus to act, (yet here, we must be very well assured, that the thing is so contrary, and not pretend conscience for a cloak of stubborness) we are in that case to *obey God rather than man.* *Obedience.*

But even this is a ſeaſon for the Paſſive obedience; we muſt patiently ſuffer, what he inflicts on us for ſuch refuſal, and not, to ſecure our ſelves, Riſe up againſt him. *For, who can ſtretch his hand againſt the Lords anointed, and be guiltleſs?* ſays *David* to *Abiſhai*, 1 *Sam*, 26. 9. and that, at a time when *David* was under a great perſecution from *Saul*, nay, had alſo the Aſſurance of the Kingdom after him; and St. *Pauls* ſentence in this caſe, is moſt heavy, *Rom.* 13. 2. *They that reſiſt, ſhall receive to themſelves damnation.* Here is very ſmall encouragement to any to Riſe up againſt the lawful Magiſtrate, for, though they ſhould ſo far proſper, here, as to ſecure themſelves from him by this means, yet, there is a King of Kings from whom no power can ſhelter them, and this damnation in the cloſe, will prove a ſad prize of their Victories. What is on the other ſide the duty of the Magiſtrate to the people, will be vain to mention here, none of that rank being like to read this Treatiſe, and it being very uſeleſs for the people to Inquire, what is the duty of their Supream, wherein the moſt are already much better read, than in their own: It may ſuffice them to know, that, whatſoever his duty is, or however performed, he is Accountable to none but God, and no failing of his part can warrant them to fail of theirs.

*Duties to our Paſtors.*

6. The ſecond ſort of Parents, are the Spiritual; that is, the Miniſters of the Word, whether ſuch, as be Governors in the Church, or, others under them, who are to perform the ſame offices to our Souls, that our natural

natural parents do to our Bodies. Thus St. *Paul* tells the *Corinthians*, that, in *Chriſt Jeſus he had begotten them through the Goſpel*, 1 Cor. 4. 15. and the *Galatians*, Chap. 4. 19. that, he *travels in birth of them, till Chriſt be formed in them*: And again, 1 Cor. 3. 2. *He had fed them with Milk*; that is, ſuch Doctrines as were agreeable to that Infant-ſtate of Chriſtianity they were then in; but he had *ſtronger meat for them of full age*, Heb. 5. 14. All theſe are the Offices of a Parent, and therefore, they that perform them to us, may well be accounted as ſuch.

7. Our duty to theſe is, firſt, to love them, to bear them that kindneſs, which belongs to thoſe who do us the greateſt Benefits. This is required by St. *Paul* 1 Theſ. 5. 13. *I beſeech you, brethren, mark them which labor among you, and are over you in the Lord, and admoniſh you, and eſteem them very highly in love for their works ſake.* The work is ſuch, as ought in all reaſon to procure them love, It being of the higheſt advantage to us. *Love.*

8. Secondly, 'tis our duty to value and eſteem them, as we ſee in the Text now mentioned; and ſurely, this is moſt reaſonable, if we conſider, either, the nature of their work, or, who it is that employs them. The nature of their work, is of all others the moſt excellent. We uſe to value other profeſſions proportionably to the dignity and worth of the things they deal in. Now ſurely, there is no Merchandize of equal worth with a Soul; and this is their Traffick, reſcuing precious Souls *Eſteem.*

from perdition. And if we consider further, who it is that employs them, it yet adds to the Reverence due to them. They are *Ambassadors for Christ*, 2 Cor. 5. 20. and Ambassadors, are By the Laws of all Nations to be used with a Respect answerable to the quality of those that send them. Therefore, Christ tells his disciples, when he sends them out to preach, *He that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me*, Luke 10. 16. It seems, there is more depends on the despising of Ministers, than men ordinarily consider, 'tis the despising of God and Christ both. Let those think of this, who make it their pastime and sport to affront and deride this calling. And let those also, who dare presume to exercise the Offices of it, without being lawfully called to it, which is a most high presumption; 'tis as if a man of his own head should go, as an Ambassador from his Prince. The Apostle says of the Priests of the Law, which yet are Inferior to those of the Gospel, *That no man taketh this honor to himself, but he which was called of God*, Heb. 5. 4. How shall then any man dare to Assume this greater Honor to himself, that is not called to it? Neither will it suffice to say, They have the Inward Call of the Spirit; for, since God hath established an Order in the Church, for the Admitting men to this Office, they that shall take it upon them without that Authority, Resist that Ordinance, and are but of the number of those Thieves and Robbers, as our Saviour speaks, *John* 10. *Which come not in by the door*. Besides, the sad Experience of these times shew, that many who pretend most to this inward

Inward call of the Spirit, are called by some other Spirit than that of God, the doctrines they vent, being usually directly contrary to that Word of his, on which all true Doctrines must be founded. Such are to be lookt on as those Seducers, those false prophets, whereof we are so often warn'd in the Epistles of the Apostles. And, whosoever countenances them, or follows them, partakes with them in their guilt. It is recorded of *Jeroboam*, as a crying sin, that he made of the meanest of the people Priests; that is, such as had by Gods Institution no right to it: and, whoever hearkens to these uncalled preachers, runs into that very sin; for, without the Incouragement of being followed, they would not long continue in the course, and therefore, they that give them that Incouragement, have much to answer for, and are certainly guilty of the sin of despising their true Pastors, when they shall thus set up these False Apostles against them. This is a guilt this Age is too much concerned in, God in his mercy so timely convince us of it, as may put a stop to that confusion, and Impiety, which breaks in so fast upon us by it.

9. Thirdly, We owe to them maintenance: But of this I have spoken already, In the first part of this Book, and shall not here repeat. *Maintenance.*

Fourthly, We owe them Obedience. *Obey them*, saith the Apostle, *that have the rule over you, and submit your selves, for they watch for your Souls*, Heb. 13. 17. *Obedience.*

This Obedience is to be paid them In Spiritual things; that is, whatsoever they out of Gods

Word ſhall declare to us to be Gods Commands, theſe we are diligently to obey, remembring that It is not they, but God requires it, according to that of Chriſt, *He that heareth you, heareth me*, Luke 10. 16. And this, whether it be delivered by the way of publick preaching, or private exhortation, for In both, ſo long as they keep them to the Rule, which is Gods Word, they are the *Meſſengers of the Lord of Hoſts*, Mal. 2. 7. This obedience the Apoſtle Inforceth from a double motive, one, taken from their Miniſtery, another, from themſelves. *They watch*, ſays he, *for your Souls, as they that muſt give an account, that they may do it with joy, and not with grief.* The people are by their obedience to enable their Paſtors to give a comfortable Account of their ſouls; and it is a moſt unkind return of all their care and labours, to be put to grieve for the ill ſucceſs of them. But then, In the ſecond place, 'tis their own concernment alſo; they may put their Miniſters to the diſcomfort of ſeeing all their pains caſt away, But themſelves are like to get little by it, That (ſays the Apoſtle, *Heb.* 13. 17.) *will be unprofitable for you*; 'tis your ſelves that will finally prove the loſers by it, you loſe all thoſe glorious rewards, which are offered, as the Crown of this obedience; you get nothing but an Addition to your ſin, and puniſhment: for, as our Saviour tells the *Phariſees*, *If he had not come and ſpoken to them, they had not had ſin*, John 15. 24. that is, In compariſon with what they then had; ſo certainly, they that never had the Goſpel preached to them, are much more Innocent, than they that have heard and reſiſted it. And for

the punishment, what Christ told those to whom he had preached, *That it should be more tolerable for Tyre and Sidon,* which were Heathen Cities, *than for them,* the same undoubtedly we may conclude of our selves.

10. Lastly, We are to pray for them; This St. *Paul* every where requires of his Spiritual children; thus *Eph.* 6.7,8. having commanded prayer for all Saints, he adds, *And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel;* and so again, *Col.* 4. 3. And this remains still a duty to these Spiritual Fathers, to pray for such Assistances of Gods Spirit to them, as may Enable them rightly to discharge that Holy Calling. I shall omit to set down here, what is the duty of Ministers to the people, upon the same consideration, on which I forbear to mention the duty of Magistrates.

*Prayers for them.*

11. The third sort of Parent, is the natural, the *fathers of our flesh*, as the Apostle calls them, *Heb.* 12. 9. And to these we owe several duties; as first, we owe them Reverence, and Respect; we must behave our selves towards them with all Humility and Observance, and must not upon any pretence of Infirmity in them, despise or contemn them, either, in outward Behaviour, or so much as Inwardly in our hearts. If indeed they have Infirmities, it must be our business to cover, and conceal them; like *Shem* and *Japhet*, who, while cursed *Cham* publish-

*Duties to our natural Parents.*

*Reverence.*

liſht and *diſcloſed the nakedneſs of their father, covered it*, Gen. 9. 23. and that, in ſuch a manner too, as even themſelves might not behold it. We are as much as may be to keep our ſelves from looking on thoſe nakedneſſes of our Parents, which may tempt us to think irreverently of them. This is very contrary to the practice of too many children, who do not only publiſh and deride the infirmities of their parents, but pretend they have thoſe infirmities they have not; there is ordinarily ſuch a pride and headineſs in youth, that they cannot abide to ſubmit to the counſels and directions of their Elders, and therefore, to ſhake them off, are willing to have them paſs for the effects of dotage, when they are indeed the fruits of ſobriety and experience. To ſuch the exhortation of *Solomon* is very neceſſary, *Prov.* 24. 22. *Hearken to thy father that begat thee, and deſpiſe not thy mother when ſhe is old.* A multitude of Texts more there are in that Book to this purpoſe, which ſhews, that the wiſeſt of men thought it neceſſary for children to attend to the counſel of their Parents. But the youth of our Age, ſet up for Wiſdom, the quite contrary way, and think, they then become Wits, when they are advanced to the deſpiſing the counſel, yea, mocking the perſons of their parents. Let ſuch, if they will not practice the exhortations, yet remember the Threatning of the wiſe man, *Prov.* 30. 17. *The eye that mocketh his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young Eagles ſhall eat it.*

A ſecond duty to them is, Love; we are to bear them a real kindneſs, ſuch as may make us heartily deſirous of all manner of good to them, and abhor to do any thing that may grieve or diſquiet them. This will appear but common gratitude, when 'tis remembred, What our parents have done for us, How they were not only the Inſtruments of firſt Bringing us into the world, But alſo of ſuſtaining and ſupporting us after; and certainly, they that rightly weigh the cares and fears, that go to the Bringing up of a child, will judge the love of that child to be but a moderate Return for them. This love is to be expreſt ſeveral ways, firſt, In all kindneſs of Behaviour, carrying our ſelves not only with an awe and reſpect, But with kindneſs and affection, and therefore, moſt gladly and readily doing thoſe things, which may bring Joy and Comfort to them, and carefully avoiding whatever may grieve and afflict them. Secondly, this love is to be expreſt In praying for them. The Debt a child owes to a parent is ſo great, that he can never hope himſelf to diſcharge it, He is therefore to call in Gods aid, to beg of him, that he will reward all the good his parents have done for him, By multiplying his Bleſſings upon them; what ſhall we then ſay to thoſe children, that, inſtead of calling to Heaven for Bleſſings on their parents, ranſack Hell for curſes on them, and pour out the Blackeſt Execrations againſt them? This is a thing ſo Horrid, that one would think there needed no perſwaſion againſt it, Becauſe none could be ſo vile, as to fall into it; But we ſee, God himſelf, who *Love.*

beſt

beſt knows mens hearts, ſaw it poſſible, and therefore laid the Heavieſt puniſhment upon it: *He that curſeth father or mother, let him die the death, Exod.* 21. 17. And alas! our daily Experience tells us, 'tis not only poſſible, but common, even, this of uttering curſes. But 'tis to be feared, there is another yet more common, that is, the wiſhing curſes, though fear or ſhame keep them from ſpeaking out. How many children are there, that, either, through Impatience of the Government, or, greedineſs of the poſſeſſions of the Parents, have wiſht their deaths? But whoever doth ſo, let him remember, that, how ſliely and fairly ſoever he carry it before men, there is one that ſees thoſe ſecreteſt wiſhes of his heart, and in his ſight, he aſſuredly paſſes for this Hainous Offender, a curſer of his Parents. And then, let it be conſidered, that God hath as well the power of puniſhing, as of ſeeing, and therefore, ſince he hath pronounced death to be the reward of that ſin, 'tis not unreaſonable, to expect he may himſelf Inflict it; that they who watch for the death of their Parents, may untimely meet with their own. The fifth Commandment promiſeth long life, as the Reward of Honouring the Parent, to which 'tis very agreeable, that untimely death be the puniſhment of the contrary, and ſure, there is nothing more highly contrary to that duty, than this we are now ſpeaking of, the curſing our Parents.

*Obedience.*

14. The third duty we owe to them, is Obedience; This is not only contained In the fifth Commandment, But expreſly Injoyned in other places of Scrip-

Scripture, *Epheſ.* 6. 1. *Children, obey your Parents, in the Lord, for this is right;* and again, *Col.* 3. 20. *Children, obey your Parents in all things, for, this is well-pleaſing to the Lord.* We owe them an obedience in all things, unleſs, where their commands are contrary to the commands of God, for in that caſe, our duty to God muſt be preferred; and therefore, If any Parent ſhall be ſo wicked, as to require his child to ſteal, to lie, or to do any unlawful thing, the child then offends not againſt his duty, though he diſobey that command, nay, he muſt diſobey, or elſe, he offends againſt a higher duty, even, that he ows to God, his Heavenly Father. Yet when 'tis thus neceſſary to Refuſe Obedience, He ſhould take care to do it in ſuch a modeſt, and Reſpectful manner, that it may appear, 'tis conſcience only, and not ſtubbornneſs moves him to it. But, In caſe of all lawful commands; that is, when the thing commanded is either good, or not evil, when it hath nothing in it contrary to our duty to God, there, the child is Bound to obey, Be the command in a weightier or lighter matter. How little this duty is regarded, is too manifeſt every where in the world, where Parents generally have their children no longer under command, than they are under the Rod; when they are once grown up, they think themſelves free from all Obedience to them; or, If ſome do continue to pay it, yet, let the motive of it be Examined, and 'twill in too many be found, only Worldly Prudence. They fear to diſpleaſe their Parents, leſt they ſhould ſhorten their Hand toward them, and ſo, they ſhall loſe ſome-

what

what by it; But, how few are there that obey purely upon conſcience of duty? This ſin of Diſobedience to Parents, was By the Law of *Moſes* puniſhable with death, as you may read, *Deut.* 21. 18. But, if Parents now adays ſhould proceed ſo with their children, many might ſoon make themſelves childleſs.

*Eſpecially, In their Marriage.*

15. But, of all the acts of diſobedience, that of marrying againſt the conſent of the Parent, is one of the higheſt. Children are ſo much the goods, the Poſſeſſions of their Parent, that they cannot, without a kind of Theft, give away themſelves without the allowance of thoſe that have the Right in them; and therefore, we ſee under the Law, the *Maid that had made any vow, was not ſuffered to perform it, without the Conſent of the Parent, Numb.* 30. 5. The right of the Parent was thought of force enough, to cancel and make void the Obligation, even of a Vow; and therefore, ſurely it ought to be ſo much conſidered by us, as to keep us from making any ſuch, whereby that right is Infringed.

*Miniſtring to their wants.*

16. A fourth duty to the Parent, is, to Aſſiſt and miniſter to them In all their wants, of what kind ſoever, whether, weakneſs and ſickneſs of Body; decayedneſs of Underſtanding, or, poverty and lowneſs in Eſtate; In all theſe the child is Bound, according to his ability, to relieve and aſſiſt them: for, the two former, weakneſs of Body, and Infirmity of Mind, none can doubt of the duty, when they remember,

how

How every child did in his Infancy receive the very ſame Benefit from the Parent; the child had then no ſtrength to ſupport; no underſtanding to guide it ſelf; the care of the Parents was fain to ſupply both theſe to it, and therefore, in common gratitude, whenever either of theſe becomes the Parents caſe, as ſometimes, By great age, or ſome accident both do, the child is to perform the ſame offices back again to them. As for that of Relieving their poverty, there is the very ſame Obligation to that, with the former, It being but Juſt, to ſuſtain thy Parent, who has formerly ſuſtained thee: But beſides this, Chriſt himſelf teaches us, that, this is contained within the precept of Honouring their Parents; for, when *Mark* 7. 13. he accuſes the *Phariſees* of *rejecting the Commandment of God, to cleave to their own traditions*, He Inſtances in this particular, concerning the Relieving of Parents, whereby 'tis manifeſt, that, this is a part of that duty which is enjoyned In the fifth Commandment, as you may ſee at large in the Text, and ſuch a duty it is, that no pretence can abſolve, or acquit us of it. How then ſhall thoſe anſwer it, that deny Relief to their poor Parents, that cannot part with their own Exceſſes and Superfluities, (which are Indeed their Sins,) to ſatisfie the neceſſities of thoſe to whom they owe their Being? Nay, ſome there are yet worſe, who, out of pride, ſcorn to own their Parents, In their poverty: Thus it often happens, when the Child is advanced to dignity, or wealth, they think it a diſparagement to them, to look on their Parents that remain in a low condition, It being the Betraying,

ing, as they think, to the world, the meanneſs of their Birth, and ſo the poor Parent fares the worſe for the proſperity of his child. This is ſuch a pride, and unnaturalneſs together, as will ſurely find a ſharp vengeance from God; for, if *Solomon* obſerve of Pride alone, that, it is the *forerunner of deſtruction*, *Prov.* 16. 18. we may much rather conclude ſo of it, when it is thus accompanied.

*Duty to be paid, even to the worſt of Parents.*

17. To this that hath been ſaid of the duty of Children to their Parents, I ſhall add only this; that, no unkindneſs, no fault of the Parent, can acquit the child of this duty; But, as St. *Peter* tells ſervants, 1 *Pet.* 2. 18. that they *muſt be ſubject, not only to the good and gentle Maſters, but alſo to the froward*; ſo certainly it belongs to children to perform duty, not only, to the kind and vertuous, but even to the harſheſt, and wicked'ſt Parent. For, though the gratitude due to a kind Parent, be a very forcible motive to make the child pay his duty, yet, that is not the only, nor chiefeſt ground of it; That is laid in the Command of God, who requires us thus to Honour our Parents, and therefore, though we ſhould ſuppoſe a Parent ſo unnatural, as never to have done any thing to oblige the child, (which can hardly be imagined) yet, ſtill the Command of God continues in force, and we are in conſcience of that, to perform that duty to our Parents, though none of the other tye of gratitude ſhould lie on us.

But

But as this is due from the Child to the Parents, ſo, on the other ſide, there are other things alſo due from the Parents to the Child, and that, throughout the ſeveral ſtates and Ages of it. *Duty of Parents to Children.*

18. Firſt, There is the care of nouriſhing and ſuſtaining it, which begins from the very Birth, and continues a duty from the Parent, till the Child be able to perform it to himſelf; this is a duty which Nature teaches; even the ſavage Beaſts have a great care and tenderneſs in nouriſhing their young, and therefore, may ſerve to reproach and condemn all Parents, who ſhall be ſo Unnatural as to neglect this. I ſhall not here enter into the queſtion, *Whether the Mother be obliged to give the Child its firſt nouriſhment, by giving it Suck her ſelf*, Becauſe 'twill not be poſſible to Affirm Univerſally In the Caſe, there being many Circumſtances, which may alter it, and make it not only lawful, but Beſt not to do it; all I ſhall ſay, is, that, where no Impediment of ſickneſs, weakneſs, or the like, does happen, 'tis ſurely Beſt for the Mother her ſelf to perform this Office, there being many advantages to the Child by it, which a good Mother ought ſo far to conſider, as not to ſell them to her own Sloth, or Niceneſs, or any ſuch unworthy Motive; for, where ſuch only are the grounds of Forbearing it, they will never be able to juſtifie the Omiſſion, they being themſelves Unjuſtifiable. *To nouriſh them.*

But

*Bring them to Baptiſm.*

But beſides this firſt care, which belongs to the Body of the child, there is another, which ſhould begin near as early, which belongs to their Souls, and that is, the bringing them to the Sacrament of Baptiſm, thereby to procure them an early right to all thoſe precious advantages, which that Sacrament conveighs to them. This is a duty the Parents ought not to delay, it being moſt reaſonable, that, they who have been Inſtruments to conveigh the ſtain and pollution of ſin to the poor Infant, ſhould be very earneſt and induſtrious to have it waſht off, as ſoon as may be: Beſides, the life of ſo tender a creature is but a blaſt, and many times gone in a moment; and though we are not to deſpair of Gods mercy to thoſe poor children, who dye without Baptiſm, yet ſurely, thoſe parents commit a great fault, by whoſe neglect it is that they want it.

*Educate them.*

19. Secondly, The Parents muſt provide for the education of the child; they muſt, as *Solomon* ſpeaks, *Prov.22.6. Train up the child in the way he ſhould go.* As ſoon therefore as children come to the uſe of Reaſon, they are to be Inſtructed, and that firſt, In thoſe things which concern their eternal well-being, they are by little and little to be taught all thoſe things which God hath commanded them as their duty to perform; as alſo, what glorious rewards he hath provided for them, if they do it; and what grievous and eternal puniſhments, if they do it not. Theſe things ought as early as is poſſible, to be Inſtilled into the minds of children, which (like new veſſels)

veſſels) do uſually keep the ſavour of that which is firſt put into them; and therefore, it nearly concerns all Parents, to look they be at firſt thus ſeaſoned with Vertue, and Religion. 'Tis ſure, if this be neglected, there is one ready at hand, to fill them with the contrary: the Devil will be diligent enough to Inſtil into them all wickedneſs and vice, even from their cradles, and there being alſo in all our natures ſo much the greater aptneſs to evil, than to good, there is need of great care and watchfulneſs to prevent thoſe endeavours of that enemy of Souls, which can no way be, but by poſſeſſing them at firſt with good things; Breeding in them a love to vertue, and a hatred of vice; that ſo when the Temptations come, they may be armed againſt them. This ſurely is above all things the duty of Parents to look after, and, the neglect of it is a horrible cruelty; we juſtly look upon thoſe Parents, as moſt unnatural wretches, that take away the life of their child; But alas! that is mercy and tenderneſs, compared to this of neglecting his education, for, by that he ruines his Soul, makes him miſerable eternally; and God knows, multitudes of ſuch cruel Parents there are in the world, that thus give up their children to be poſſeſt by the Devil, for want of an early acquainting them with the ways of God; nay indeed, How few there are that do conſcionably perform this duty, is too apparent, by the ſtrange rudeneſs and Ignorance that is generally among youth. The children of thoſe who call themſelves Chriſtians, being frequently as Ignorant of God and Chriſt, as the meereſt Heathens. But

whoever

whoever they are that thus neglect this great duty, let them know, that, It is not only a fearful misery they bring upon their poor children, but also a horrible guilt upon themselves. For, as God says to the careless watchman, *Ezek.* 3. 18. *That if any soul perish* by his negligence, *that soul shall be required at his hands*; so surely will it fare with all Parents who have this Office of Watchmen Intrusted to them by God over their own children. A second part of Education is, the Bringing them up to some Employment, Busying them in some Honest Exercise, whereby they may avoid that great snare of the Devil, Idleness; and also, Be taught some useful Art, or Trade, whereby, when they come to age, they may become profitable to the Common-wealth, and able to get an honest living to themselves.

*Means towards the education of Children.*

20. To this great duty of Educating of Children, there is required, as means, first, Encouragement; secondly, Correction. Encouragement, is first to be tried, we should endeavour to make children in love with duty, By offering them Rewards and Invitations, and when ever they do well, take notice of it, and Encourage them to go on. It is an ill course some Parents hold, who think, they must never appear to their children but with a face of Sowreness and Austerity; This seems to be that which St. *Paul* forewarns Parents of, when he bids *Fathers* not to *provoke their children to wrath*, *Col.* 3. 21. To be as Harsh and Unkind to them, when they do well, as if they do ill, is the way to Provoke them; and then, the Apostle tells us in

in the ſame verſe, what will be the Iſſue of it, they will be diſcouraged, they will have no heart to go on in any good courſe, when the Parent affords them no countenance. The ſecond means is correction, and this becomes ſeaſonable, when the former will do no good, when all fair means, perſwaſions, and encouragements prevail not, then, there is a neceſſity of uſing ſharper; and, let that be firſt tried in Words, I mean not, By Railing and foul language, but in ſober, yet ſharp Reproof; But, if that fail too, then proceed to Blows; and in this caſe, as *Solomon* ſays; *He that ſpareth his rod, hateth his ſon, Prov.* 13. 24. 'Tis a cruel Fondneſs, that, to ſpare a few ſtripes at preſent, will adventure him to thoſe ſad miſchiefs, which commonly befall the child that is left to himſelf. But then, this correction muſt be given In ſuch a manner, as may be likely to do good; to which purpoſe, It muſt firſt, Be given Timely; The child muſt not be ſuffered to run on In any ill, till it hath got a Habit, and a Stubbornneſs too. This is a great Error in many parents, they will let their children alone for divers years, to do what they liſt; permit them to lie, to ſteal, without ever ſo much as Rebuking them, nay, perhaps pleaſe themſelves, to ſee the Witty Shifts of the child, and think it matters not what they do, while they are little: But alas! all that while the Vice gets root, and that, many times ſo deep an one, that all they can do afterwards, whether by words, or blows, can never pluck it up. Secondly, Correction muſt be moderate, not exceeding the quality of the fault, nor the Tenderneſs of the child. Thirdly, It muſt

muſt not be given in Rage, If it be, it will not only be in danger of being Immoderate, But it will loſe its effect upon the Child, who will think he is corrected, not, Becauſe he has done a fault, But Becauſe his Parent is Angry, and ſo will rather Blame the Parent, than himſelf; whereas on the contrary, care ſhould be taken to make the child as ſenſible of the Fault, as of the Smart, without which he will never be throughly Amended.

*The parent, to watch over their ſouls, even when they are grown up.*

21. Thirdly, after children are grown up, and are paſt the age of Education, there are yet other Offices for the Parent to perform to them; the Parent is ſtill to Watch over them, In reſpect of their Souls; to Obſerve How they practice thoſe precepts which are given them in their Education, and accordingly to Exhort, Incourage, or Reprove, as they find occaſion.

*To provide for their ſubſiſtence.*

22. So alſo, for their Outward Eſtate, they are to put them into ſome Courſe of living in the world; If God have bleſt the Parents with wealth, according to what he hath, He muſt diſtribute to his children, remembring, that, ſince he was the Inſtrument of Bringing them into the world, he is, according to his ability, to provide for their comfortably living in it; They are therefore to be look't on as very Unnatural Parents, who, ſo they may have enough to ſpend in their own riots and Exceſs, care not what becomes of their children, never think of providing for them.

Another

Another fault is usual among Parents in this Business; they defer all the provisions for them, till themselves be dead, Heap up, perhaps, great matters for them against that time, But in the mean time, afford them not such a competency, as may enable them to live in the world. There are several mischiefs come from this: First, It lessens the Childs Affection to his Parent, nay, sometimes it proceeds so far, as to make him wish his death; which, though it be such a fault, as no Temptation can excuse In a child, yet 'tis also a great fault In a Parent, to give that Temptation. Secondly, it puts the child upon shifts and tricks, many times dishonest ones, to supply his necessities; this is, I doubt not, a common effect of it, The Hardness of Parents has often put men upon very unlawful courses, which, when they are once acquainted with, perhaps they never leave, though the first occasion cease; and therefore, Parents ought to Beware how they run them upon those hazards. Besides, the Parent loses that Contentment, which he might have In seeing his children live prosperously and comfortably, which none but an arrant Earthworm would exchange for the vain Imaginary pleasure of having Money in his Chest. But in this Business of Providing for Children, there is yet another thing to be heeded, and that is, that, the Parent get that Wealth Honestly, which he makes their Portion; else, 'tis very far from being a Provision: there is such a Curse goes along with an ill-gotten Estate, that he that leaves such a one to his Child, doth but Cheat and deceive him, makes him believe, He has left him Wealth,

But has withal put ſuch a canker in the Bowels of it, that is ſure to eat it out. This is ſo common an obſervation, that I need ſay nothing to confirm the Truth of it; Would God it were as generally laid to heart, as it ſeems to be generally taken notice of: Then ſurely, Parents would not account it a Reaſonable motive to unjuſt dealing, that they may thereby provide for their children, for this is not a way of providing for them; nay, 'tis the way to ſpoil them of whatever they have lawfully gathered for them; the leaſt mite of unlawful gain being of the nature of leaven, which ſowrs the whole lump, Bringing down curſes upon all a man poſſeſſeth. Let all Parents therefore ſatisfie themſelves with ſuch proviſions for their children as God ſhall enable them Honeſtly to make, Aſſuring themſelves, how little ſoever it be, 'tis a better portion, than the greateſt wealth unjuſtly gotten, according to that of *Solomon*, Prov. 16. 8. *Better is a little with righteouſneſs, than great revenues without right.*

*To give them good example.*

23. A fourth thing the Parent owes to the child is, Good Example; he is not only to ſet him Rules of vertue and godlineſs, But he muſt himſelf give him a pattern in his own practice; we ſee the force of Example is infinitely beyond that of precept, eſpecially where the perſon is one to whom we bear a Reverence, or, with whom we have a continual converſation; both which uſually meet in a Parent. It is therefore a moſt neceſſary care in all Parents, to Behave themſelves ſo before their children, that their Example may be a means of winning

winning them to vertue. But alas! this Age affords little of this care, nay, so far 'tis from it, that there are none more frequently the Instruments of corrupting children, than their own Parents. And indeed, How can it be otherwise? While men give themselves liberty to all wickedness, 'tis not to be hoped, But that the children which observe it, will Imitate it; the child that sees his Father drunk, will sure think, he may be so too, as well as his father. So he that hears him swear, will do the like, and so for all other vices; and if any Parent that is thus wicked himself, should happen to have so much more care of his childs Soul than his own, as to forbid him the things which himself practises, or, correct him for the doing them; 'tis certain, the child will account this a great Injustice in his Father, to punish him for that which himself freely does, and so he is never likely to be wrought upon by it. This consideration lays a most strict tie upon all parents to live Christianly, for, otherwise they do not only hazard their own Souls, But those of their children also, and as it were, purchase an estate of Inheritance in Hell.

24. A fifth duty of Parents is, Blessing their children; the way of doing that, is double, first, By their prayer; they are By dayly and earnest prayers to commend them to Gods protection, and Blessing, both for their spiritual and temporal estate; and secondly, By their piety; they are to be such persons themselves, as that a Blessing may descend from them upon their posterity. This is often promised in Scriptures to Godly

*To bless them.*

men, that their *ſeed ſhall be bleſſed.* Thus In the ſecond Commandment, God promiſes *to ſhew mercy to the thouſand generation of them that love him and keep his Commandments.* And it is very obſervable In the *Jews*, that, though they were a ſtiffnecked generation, and had very grievouſly provoked God, yet, the godlineſs of their Fore-fathers, *Abraham*, *Iſaac* and *Jacob*, did many times move God to ſave them from deſtruction; on the other ſide, we ſee, that even good men have fared the worſe for the Iniquities of their Fathers; thus, when *Joſiah* had deſtroyed Idolatry, reſtored Gods ſervice, and done good beyond all the Kings that were before him, yet, there was an old Arrear of *Manaſſeh* his Grandfather, which all this piety of his would not Blot out, But he reſolves to caſt *Judah alſo out of his ſight*, as you may read at large, 2 *Kings* 23. If therefore Parents have any Bowels, any kindneſs towards their children, any real deſire of their proſperity, let them take care By their own godly life to Entail a Bleſſing upon them.

*To give no unreaſonable commands.*

25. Sixthly, Parents muſt take heed, that they uſe their power over their children with Equity and Moderation, not to oppreſs them with Unreaſonable Commands, only, to exerciſe their own Authority, But In all things of weight, to conſider the real good of their children, and to preſs them to nothing, which may not conſiſt with that. This is a Rule whereof parents may often have uſe, But in none greater than, In the Buſineſs of marrying their children, wherein many that other-

otherwiſe are good Parents, have been to blame; when, out of an Eagerneſs of beſtowing them wealthily, they force them to marry utterly againſt their own Inclinations, which is a great Tyranny, and that which frequently betrays them to a multitude of miſchiefs, ſuch as all the wealth in the world cannot repair. There are two things which Parents ought eſpecially to conſider in the matching their children; the firſt, How they may live Chriſtianly; and to that purpoſe, to chuſe a vertuous and pious perſon to link them with; the ſecond is, How they may live chearfully and comfortably in this world; and to that End, though a competency of eſtate may be neceſſary to be regarded, yet ſurely, abundance is no way requiſite, and therefore, that ſhould not be too vehemently ſought after: that which much more tends to the Happineſs of that ſtate, is, the mutual kindneſs and liking of the parties, without which, marriage is of all other the moſt uncomfortable condition, and therefore, no parent ought to thruſt a child into it. I have now done with the firſt ſort of Relation, that of a Parent.

# PARTITION XV.

## *Of Duty to our Brethren, and Relations; Husband, Wife, Friends, Maſters, Servants.*

Sect. 1. *Dues to Brethren.*

THE ſecond ſort of Relation, is that of a Brother; now, Brotherhood may be twofold, either natural, or ſpiritual; the latter, may in the largeſt extent contain under it all mankind, all that partake of the ſame nature; But I ſhall not conſider it ſo in this place, having already mentioned thoſe general duties which belong to all as ſuch.

*Natural.* I now ſpeak of that natural Brotherhood that is between thoſe that are the children of the ſame Immediate parent; and the duty of theſe is, To have united Hearts and Affections: this nature points out to them, they partaking in a more eſpecial manner of each others ſubſtance, and therefore, ought to have the greateſt tenderneſs and kindneſs, each to other; thus, we ſee *Abraham* make it an Argument, why there ſhould be *no contention between him and Lot, becauſe they were brethren*, Gen. 13. 8. And though by Brethren there, is meant only couſins, yet, that helps the more ſtrongly to conclude, that, this nearer Relation is in Reaſon to be a greater

greater Bar to ſtrife, as alſo, that this kindneſs is in ſome degree to be extended to all that have any nearneſs of Blood to us.

2. This kindneſs and Love between Brethren and Siſters, ought to be very firmly grounded in their Hearts; If it be not, they will be of all others in moſt danger of diſagreeing; for, the continual converſation that is among them, whilſt they are at home in the Fathers houſe, will be apt to miniſter ſome occaſion of jar. Beſides, the equality that is among them, in reſpect of Birth, often makes them inclinable to envy each other, when one is in any reſpect advanced above the other. Thus, we ſee *Joſephs* Brethren envyed him, Becauſe he had moſt of his Fathers love, and *Rachel* envied her ſiſter *Leah*, Becauſe ſhe was fruitful; therefore, for the preventing of ſuch Temptations, let all who have Brethren, and Siſters, poſſeſs their mind with a great and real kindneſs to them, look on them as parts of themſelves, and then, they will never think fit, either, to quarrel with them, or, to envy them any advantage, any more than one part of the Body does another of the ſame Body, But will ſtrive to advance and help forward the good of each other.

*The neceſſity of Love among Brethren.*

3. The ſecond kind of Brotherhood, is Spiritual; that, contains all thoſe who profeſs the ſame Faith with us: the Church in our Baptiſm becomes a Mother to each Baptized perſon; and then ſurely, they that have the Relation of children to Her, muſt have alſo the

*Spiritual brotherhood.*

Relation of Brethren to each other; and, to this ſort of Brethren alſo we owe a great deal of tenderneſs and affection; the ſpiritual Bond of Religion ſhould, of all others, the moſt cloſely unite our hearts. This is the Brotherhood which St. *Peter* exhorts us to love, 1 *Pet.* 2. 17. And to it we are in an eſpecial manner bound to do all good offices; *Do good*, ſaith the Apoſtle, *to all, but eſpecially to them that are of the houſhold of Faith*, *Gal.* 6. 10. Our compaſſions are to be moſt melting towards them of all others, in all their needs; Chriſt tells us, that, *whoſoever gives but a cup of cold water to any in the name of a Diſciple, ſhall not loſe his reward*, *Mat.* 10. 42. From whence we may aſſure our ſelves, that this peculiar love to Chriſtians, as Chriſtians, is very acceptable in his ſight.

*Our duty to hold communion with theſe brethren.*

4. Several duties there are required of us to theſe Brethren; one principal, is, the holding Communion with them, and that, firſt, in Doctrine; we are conſtantly to continue in the Belief and ^Profeſſion of all thoſe neceſſary Truths, by which we may be mark'd out as Followers and Diſciples of Chriſt. This is that Faith which St. *Jude* ſpeaks of, which was *once delivered to the Saints*, *Jude* 3. By keeping whereof we continue ſtill united to this ſpiritual Brotherhood, in reſpect of profeſſion, which we muſt conſtantly do, what ſtorms and perſecutions ſoever attend it, according to the exhortation of the Apoſtle, *Heb.* 10. 22. *Let us hold faſt the profeſſion of our faith without wavering.* Secondly, we are alſo, as opportunity

portunity ſerves, to communicate with them in all Holy Offices; we muſt be diligent in frequenting the Aſſemblies of the Saints, which is as it were the Badge of our profeſſion, and therefore, he that willingly withdraws himſelf from theſe, gives ground to ſuſpect He will be apt to Renounce the other alſo. But theſe parts of Communion we find ſtrictly maintained by the firſt Chriſtians, *Acts* 2. 42. *They continued ſtedfaſtly in the Apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.* They continued, and that, ſtedfaſtly, they were not frighted from it by any perſecutions, though that were a time wherein they were tried with the ſharpeſt ſufferings; which may teach us, that, It is not the danger that attends this duty, can acquit us of it.

5. Secondly, We are to Bear with the Infirmities of our Chriſtian Brethren, according to the advice of St. *Paul*, *Rom.* 15. 1. *We that are ſtrong, ought to bear the infirmities of the weak.* If one that holds all neceſſary Chriſtian Truths, happen yet to be in ſome Error, we are not for this, either, to forſake his Communion, or, deſpiſe his perſon. This St. *Paul* teaches us In the caſe of that Weak Brother, *Who by errour made a cauſleſs ſcruple about meats*, *Rom.* 14. where, he bids the ſtronger Chriſtians, that is, thoſe who being better inſtructed, diſcerned him to be in an Errour, yet to Receive him nevertheleſs, and not to deſpiſe him; as, on the other ſide, He bids that weak one, not to Judge the ſtronger. The leſſer differences In opinion, muſt be Born with, on both

*To bear with their Infirmities.*

ſides, and muſt not in the leaſt abate our Bro therly charity towards each other.

*To reſtore them after falls.*

6. Thirdly, We are to en deavor the reſtoring of an Fallen Brother, that is, to brin him to Repentance, after h hath fallen into any ſin. Thus St. *Paul* com mands the *Galatians*, that they ſhould *reſtore hi that was overtaken in a fault, conſidering themſel leſt they were alſo tempted.* We are not to loo on him as a caſt-away, to give him over as utte ly deſperate, neither are we to Triumph ov him, In reſpect of our own Innocence, like th proud *Phariſee* over the poor *Publican*, *Lu* 18. 11. But we are meekly to endeavor his R covery, remembring that, our own frailty is ſuch that, we are not ſecure from the like Falls.

*To ſympathize with them.*

7. Fourthly, We are to hav a Sympathy and Fellow-feelin with theſe Brethren, to be near ly toucht with whatſoever befal them, either, as they are conſidered in ſociety or, in ſingle perſons. In ſociety firſt, and i they make up a Church; and that, either, the Uni verſal, which is made up of all Believer throughout the world, or, any particular Church which is made up of all the Believers in that par ticular Nation; and, whatever happens to eithe of theſe, either, the whole Church in genera or, any ſuch ſingle part of it, eſpecially, tha whereof our ſelves are members, we are to b much affected and moved with it, to rejoyce i all the proſperities, and to mourn and bewa all the Breaches and deſolations thereof, an

dayl

daily and earneſtly to pray, with *David*, Pſal. 51. 18: *O be favourable and gracious unto* Sion, *build thou the walls of* Jeruſalem; and that eſpecially, when we ſee her in diſtreſs, and perſecution. Whoſoever is not thus toucht with the condition of the Church, is not to be look'd on as a living member of it; for, as in the natural Body every member is concerned in the proſperity of the whole, ſo certainly 'tis here: It was the obſervation of the Pſalmiſt, that, *Gods ſervants think upon the ſtones of* Sion, *and pity to ſee her in the duſt*, *Pſalm* 102. 14. and ſurely, all his ſervants are ſtill of the ſame temper; cannot look on the ruines and deſolations of the Church, without the greateſt ſorrow, and lamentation. Secondly, we are to have this Fellow-feeling with our Brethren, conſidered as ſingle perſons; We are to account our ſelves concerned in every particular Chriſtian, ſo as to partake with him in all his occaſions either of joy, or ſorrow. Thus the Apoſtle exhorts, *Rom.* 12. 14. *Rejoyce with them that rejoyce, weep with them that weep*: And again, 1 *Cor.* 12. under the ſimilitude of the natural Body he urges this duty, *Whether one member ſuffer, all the members ſuffer with it; or one member be honoured, all the members rejoyce with it.* All theſe ſeveral effects of love, we owe to theſe ſpiritual Brethren. And this love is that, which Chriſt has made the Badge of his Diſciples, *John* 13. 35. *By this ſhall all men know that ye are my Diſciples, if ye have love one to another*; ſo that, if we mean not to caſt off diſcipleſhip to Chriſt, we muſt not forſake this love of the Brethren.

8. The

*The wife ows to the Husband, obedience.*

8. The third Relation, is that between Husband and Wife; This is yet much nearer than either of the former, as appears by that Text, *Epheſ.* 5. 31. *A man ſhall leave Father and Mother, and cleave to his Wife, and they two ſhall be one fleſh.* Several duties there are owing from one of theſe perſons to the other: and firſt, for the Wife, ſhe owes Obedience. This is commanded by the Apoſtle, *Col.* 3. 18. *Wives ſubmit your ſelves to your own Huſbands, as it is fit in the Lord.* They are to render Obedience to their Husbands, In the Lord, that is, In all lawful commands, for, otherwiſe 'tis here, as in the caſe of all other ſuperiors, God muſt be obeyed rather than man, and the Wife muſt not upon her Husbands command do any thing which is forbidden by God. But in all things, which do not croſs ſome command of God's, this precept is of force, and will ſerve to condemn the peeviſh ſtubbornneſs of many wives, who reſiſt the lawful commands of their Husbands, only, Becauſe they are Impatient of this duty of ſubjection, which God himſelf requires of them. But it may be here asked, What if the Husband command ſomething, which, though it be not unlawful, is yet very Inconvenient, and Imprudent, muſt the wife ſubmit to ſuch a command? To this I anſwer, that, It will be no diſobedience in her, but duty, calmly and mildly to ſhew him the Inconveniencies thereof, and to perſwade him to retract that command; But, In caſe ſhe cannot win him to it By fair Intreaties, ſhe muſt neither try ſharp language,

nor

nor yet finally refuſe to obey, nothing but the unlawfulneſs of the command being ſufficient warrant for that.

9. Secondly, The wife ows Fidelity to the Husband, and that, of two ſorts; firſt, that of the Bed, ſhe muſt keep her ſelf pure and chaſte from all ſtrange embraces, and therefore, muſt not ſo much as give an ear to any that would allure her, But, with the greateſt abhorrence, reject all motions of that ſort, and, never give any man that has once made ſuch a motion to her, the leaſt opportunity to make a ſecond. Secondly, She ows him likewiſe Fidelity In the managing thoſe worldly affairs he commits to her, ſhe muſt order them ſo, as may be moſt to her Husbands advantage; and not by deceiving and couzening of him employ his goods to ſuch uſes as he allows not of. *Fidelity.* Supp. 160 &c.

10. Thirdly, She owes him Love, and together with that, all Friendlineſs and kindneſs of converſation: ſhe is to endeavour to bring him as much aſſiſtance, and comfort of life, as is poſſible, that ſo ſhe may anſwer that ſpecial end of the womans creation, the being *a help to her husband*, *Gen.* 2. 13. and this, In all conditions, whether health or ſickneſs, wealth or poverty, whatſoever eſtate God by his providence ſhall caſt him into, ſhe muſt be as much of comfort and ſupport to him, as ſhe can. To this, all ſullenneſs and Harſhneſs, all Brawling and unquietneſs is directly contrary, for that makes the wife the Burden and plague of the man, inſtead of a Help and comfort: And *Love.*

ſure

ſure, If it be a fault to behave ones ſelf ſo to any perſon, as hath already been ſhewed, How great muſt it be, to do ſo to him, to whom the greateſt kindneſs and affection is owing?

*The faults of the husband, acquit not from theſe duties.*

11. Nor let ſuch wives think, that any faults, or provocations of the Husband can juſtifie their Frowardneſs; for they will not, either, in reſpect of Religion, or Diſcretion. Not in Religion, for, where God has Abſolutely commanded a duty to be paid, 'tis not any unworthineſs of the perſon can excuſe from it; nor in Diſcretion, for, the worſe a Husband is, the more need there is, for the Wife to carry her ſelf with that gentleneſs and ſweetneſs, that may be moſt likely to win him. This is the Advice Saint *Peter* gave the Wives of his time, 1 *Pet.* 3. 1. *Likewiſe ye wives be in ſubjection to your own husbands, that if any obey not the word, they may without the word be won by the converſation of the wives.* It ſeems, the good Behaviour of the wives was thought a powerful means to win men from Heatheniſm to Chriſtianity; and ſure, it might now adays have ſome good effects, if women would have but the patience to try it: At the leaſt, 'twould have this, that, it would keep ſome tolerable quiet in Families, whereas, on the other ſide, the ill fruits of the wives Unquietneſs are ſo notorious, that there are few neighbourhoods, but can give ſome Inſtance of it. How many men are there, that, to avoid the noiſe of a froward wife, have fallen to company-keeping, and by that, to drunkenneſs, poverty, and a multitude

multitude of miſchiefs? Let all wives therefore Beware of adminiſtring that Temptation. But whenever there happens any thing, which, in kindneſs to her Husband, ſhe is to admoniſh him of, let it be with that ſoftneſs and mildneſs, that it may appear 'tis love, and not Anger that makes her ſpeak.

*The Husband owes to the wife, love.*

12. There are alſo on the Husbands part ſeveral duties; there is firſt, Love, which St. *Paul* requires to be very Tender and compaſſionate towards the wife, as appears by the ſimilitudes he uſeth in that matter, *Epheſ.* 5. The one, that of the love a man bears to his natural Body. *No man*, ſays he, Verſe 27. *ever hated his own fleſh, but nouriſheth it, and cheriſheth it.* The other love, is that Chriſt bears to his Church; which is far greater, Verſe 26. both which he ſets as patterns for this love of Husbands towards their Wives. This utterly forbids all Harſhneſs and Roughneſs to them; men are to uſe them as parts of themſelves, to love them as their own Bodies, and therefore, to do nothing that may be hurtful and grievous to them, no more than they would cut, and gaſh their own fleſh. Let thoſe Husbands that Tyrannize over their wives, that ſcarce uſe them like Humane creatures, conſider, whether that be to love them, as their own Bodies.

*Faithfulneſs.*

13. A ſecond duty of the Husband, is Faithfulneſs to the Bed. This is by God as well required of the Husband, as the Wife; and, though the world do ſeem to look on the Breach of

of this duty with leſs abhorrence in the Husband, yet ſure, Before that Juſt Judge, the offence will appear no leſs on the mans ſide, than the womans. This is certain, 'tis in both a Breach of the Vow made to each other at their Marriage, and ſo, beſides the uncleanneſs, a down-right perjury, and thoſe differences in the caſe, which ſeem to caſt the ſcale, are rather in reſpect of civil and worldly conſideration, than merely of the ſin.

*Maintenance.*

14. A third part of the Husband is, to maintain and provide for the Wife. He is to let her partake with him in thoſe outward good things, wherewith God hath bleſt him, and neither by niggardlineſs debar her of what is fit for her, nor yet by unthriftineſs ſo waſte his goods, that he ſhall become unable to ſupport her. This is certainly the duty of the Husband, who, being as hath been ſaid, to account his Wife as a part of his own Body, muſt have the very ſame care to ſuſtain her, that he hath for himſelf. Yet this is not ſo to be underſtood, as, to excuſe the wife from her part of labour and induſtry, when that is requiſite, it being unreaſonable, the Husband ſhould toil, to maintain the wife in Idleneſs.

*Inſtruction.*

15. Fourthly, The Husband is to Inſtruct the wife, in the things which concern her eternal welfare, if ſhe be ignorant of them. Thus St. *Paul* bids the *wives learn of their husbands at home*, 1 *Cor.* 14. 36. which ſuppoſes, that the Husband is to teach her. Indeed, it belongs to every Maſter of a Family, to endeavour that all under his charge be taught

taught all neceſſary things of this kind, and then ſure, more eſpecially his wife, who is ſo much nearer to him than all the reſt. This ſhould make men careful to get knowledge themſelves, that ſo they may be able to perform this duty they owe to others.

*Husbands and Wives, mutually to pray for, and aſſiſt each other In all good.*

16. Laſtly, Husbands and Wives are mutually to pray each for other, to Beg all Bleſſings from God both Spiritual and Temporal, and to endeavour all they can, to do all good to one another, eſpecially, all good to each others Souls, By ſtirring up to the performance of duty, and diſſwading and drawing back from all ſin, and, By being like true yoke-fellows, helpful and aſſiſtant to each other in the doing of all Sorts of Good, both to their own Family, and all others within their reach. This is of all other the trueſt and moſt valuable love. Nay, indeed, How can it be ſaid they do love at all, who can contentedly let each other run on in a courſe that will bring them to Eternall miſery? And if the love of Husbands and Wives were thus grounded in Vertue and Religion, 'twould make their lives a kind of Heaven on Earth; 'twould prevent all thoſe contentions and Brawlings, ſo common among them, which are the great plagues of Families, and the leſſer Hell, in paſſage to the greater; and truly, where it is not thus founded, there is little comfort to be expected in marriage.

*The vertue of the person, the chief consideration in Marriage.*

17. It should therefore be the care of every one that means to enter upon that state, to consider advisedly before hand, and to chuse such a person with whom they may have this Spiritual Friendship, that is such a one, as truly fears God. There are many false Ends of Marriage lookt upon in the world; some, marry for Wealth, others, for Beauty, and generally, they are only worldly respects that are at all considered; But certainly, He that would marry as he ought, should contrive to make his Marriage useful to those Better Ends of Serving God, and Saving his own Soul; at least, He must be sure, it be no Hindrance to them, and to that purpose, the Vertue of the person chosen is more conducing, than all the wealth in the world, though I deny not, But that a competency of that may likewise be considered.

*Unlawful Marriages.*

18. But above all things, let all take heed, that they make not such marriages, as may not only be Ill in their effects, but are Actual Sins at the time; such are the marriages of those that were formerly promised to some other, in which case, 'tis sure, they rightly belong to those, to whom they past the first promise; and then, for any other to marry them, during the life of that person, is, to take the Husband or Wife of that other, which is direct Adultery, as St. *Paul* tells us, *Rom.* 7. 1. The like unlawfulness there is also in the marriage of those, who are within those degrees of kindred

forbidden

forbidden by God, the particulars whereof are ſet down in the 18. and 20. of *Levit.* And whoever marries any, that is within any of thoſe degrees of nearneſs, either to himſelf, or to his deceaſed wife, (which is as bad,) commits that great ſin of Inceſt, and ſo long as he continues to live with ſuch his unlawful wife, remains in that fearful guilt. This warineſs in the choice of the perſon to be married, would prevent many ſad effects, which we daily ſee follow ſuch raſh or unlawful matches. It were well therefore, if people would look on marriage, as our Church adviſes, as a thing not to be *undertaken lightly, unadviſedly, or wantonly, to ſatisfie mens carnal luſts and appetites; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God;* and in ſo doing, no doubt, a Bleſſing would follow, which otherwiſe there is little ground to expect. I have now done with this Relation between Husband and Wife.

19. The next is, that between Friends; and this Relation, if it be rightly founded, it is of great nearneſs and uſefulneſs; But there is none more generally miſtaken in the world; men uſually call them their Friends, with whom they have an Intimacy and frequency of converſation, though that Intimacy be indeed nothing but an Agreement and Combination in ſin. The Drunkard thinks him his Friend, that will keep him company; the deceitful perſon, him that will aid him in his cheats; the proud man, him that will flatter him: And ſo generally in all vices, they are look'd on as Friends, that advance *Friendſhip.*

and

and further us in them. But God knows, this is far from Friendſhip; ſuch a Friend as this, the Devil himſelf is, in the higheſt degree, who is never backward in ſuch offices. The true Friendſhip is that of a direct contrary making; 'tis concurrence and Agreement in Vertue, not in Vice: In ſhort, a true Friend loves his friend ſo that he is very zealous of his good; and certainly, He that is really ſo, will never be the Inſtrument of bringing him to the greateſt Evil. The general duty of a Friend then, muſt be reſolved to be the Induſtrious purſuit of his Friends real advantages, In which there are ſeveral particulars contained.

*Its duties.*

20. As firſt, Faithfulneſs in all Truſts committed to him by his Friend, whether that of goods, or ſecrets; He that betrays the Truſt of a Friend in either, is by all men lookt upon with abhorrence, it being one of the higheſt falſneſſes and Treacheries, and for ſuch treacherous wounds the Wiſe man tells us, *Every friend will depart*, Eccl. 22. 22.

*Faithfulneſs.* *Natural.*

21. Secondly, 'tis the duty of a Friend, to be aſſiſting to his friend in all his outward needs; to counſel him, when he wants advice; to chear him, when he needs comfort; to give him, when he wants relief; and to endeavour his reſcue out of any trouble, or danger. An admirable example we have of this Friendſhip in *Jonathan* to *David*, *he loved him as his own ſoul*, and we ſee, he not only contrives for his ſafety, when he was in danger,

*Aſſiſtance.*

danger, but runs hazards himself, to rescue and deliver his friend, draws his fathers anger upon him, to turn it from *David*, as you may read at large, 1 *Sam.* 20.

22. The third and highest duty of a friend is, to be aiding and assisting to the soul of his friend, to endeavour to advance that in piety and vertue, By all means within his power, By exhortations and Incouragements to all vertue, By earnest and vehement disswasions from all sin, and not only thus in general, but, By Applying to his particular wants, especially, By plain and friendly Reproofs, where he knows, or reasonably believes there is any Fault committed. This is of all others the most peculiar duty of a Friend, it being indeed that, which none else is qualified for. Such an unwillingness there is in most men to hear of their faults, that, those that undertake that work, had need have a great prepossession of their Hearts, to make them patient of it. Nay, it is so generally acknowledged to be the proper work of a Friend, that, If he omit it, He Betrays the offender into Security: His not Reproving, will be apt to make the other think, He does nothing worthy of Reproof, and so, he tacitly acts that basest part of a flatterer, sooths and cherishes him in his sin; when yet farther It is considered, How great need all men have at some time or other of being Admonished, 'twill appear a most unfriendly, yea, cruel thing, to omit it. We have that natural partiality to our selves, that we cannot so readily discern our own miscarriages, as we do other mens, and therefore, *Admonition.*

'tis

'tis very neceſſary, they ſhould ſometimes be ſhewed us by thoſe, who ſee them more clearly; and, the doing this at the firſt, may prevent the multiplying of more: whereas, If we be ſuffered to go unreproved, it often comes to ſuch a Habit, that Reproofs will do no good. And then, How ſhall that perſon be able to anſwer it, either to God, or himſelf, that has by his ſilence Betrayed his Friend to this greateſt miſchief? 'Tis the expreſſion of God himſelf ſpeaking of a Friend, *Thy friend, which is as thine own ſoul*, *Deut.* 13. 16. And ſure, we ſhould in this reſpect account our Friends as our own ſouls, By having the ſame jealous tenderneſs and watchfulneſs over their ſouls, which we ought to have of our own. It will therefore be very fit, for all that have entred any ſtrict Friendſhip, to make this one ſpecial Article in the Agreement, that they ſhall mutually Admoniſh and Reprove each other; By which means it will become ſuch an Avowed part of their Friendſhip, that it can never be miſtaken by the Reproved party for Cenſoriouſneſs, or unkindneſs.

*Prayer.*

23. Fourthly, to theſe ſeveral parts of kindneſs, muſt be added that of Prayer; we muſt not only aſſiſt our Friends, our ſelves, In what we can, But we muſt call in the Almighties Aid to them, recommending them earneſtly to God for all his Bleſſings, both temporal, and ſpiritual.

*Conſtancy.*

24. Laſtly, We muſt be Conſtant In our Friendſhips, and not out of a lightneſs of Humour grow weary of a Friend, only, becauſe we have had him long.

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This is great Injuſtice to him, who, if he have behaved himſelf well, ought the more to be valued, By how much the longer he has continued to do ſo: And it is great Folly in our ſelves, for, it is the caſting away the greateſt Treaſure of Humane life, for ſuch certainly is a Tried Friend. The wiſeſt of men gives warning of it, *Prov.* 27. 16. *Thine own friend, and thy fathers friend, forſake not.* Nay farther, 'tis not every light offence of a Friend, that ſhould make thee renounce his Friendſhip, There muſt be ſome Allowance made to the Infirmities of men, and if thou haſt occaſion to pardon him ſomewhat to day, perhaps, thou mayeſt give him opportunity to Requite thee to morrow; therefore, nothing but unfaithfulneſs, or Incorrigible Vice, ſhould break this Band.

25. The laſt Relation is, that between Maſters and Servants, both which owe duty to each other. That of the Servant is, firſt, Obedience to all lawful commands; this is expreſly required by the Apoſtle, *Epheſ.* 6. 6. *Servants obey in all things your Maſters*, &c. And this Obedience muſt not be a grumbling and unwilling one, but ready and cheerful, as he there proceeds to exhort, Verſe 7. *with good will doing ſervice*; and to help them herein, they are to conſider, that, It is to the Lord, and not unto men. God has commanded ſervants thus to obey their Maſters; and therefore, the Obedience they pay, is to God, which may well make them do it cheerfully, how harſh or unworthy ſoever the Maſter be, eſpecially

*Servants owe to their Maſters obedience.*

eſpecially, if what the Apoſtle farther urgeth, Verſe 8. be conſidered, *That there is a reward to be expected from God for it.*

*Fidelity.*

26. The ſecond duty of the Servant, is Faithfulneſs, and that, may be of two ſorts; one, as oppoſed to eye-ſervice, the other, to purloyning or defrauding. The firſt part of Faithfulneſs is, the doing of all true ſervice to his Maſter, not only when his eye is over him, and he expects puniſhment for the omiſſion, but at all times, even, when his Maſter is not likely to diſcern his failing; and that ſervant that doth not make conſcience of this, is far from being a Faithful ſervant; this eye-ſervice being by the Apoſtle ſet oppoſite to that ſingleneſs of Heart, which he requires of ſervants, *Eph.* 6. 5. The ſecond ſort of faithfulneſs, conſiſts in the Honeſt managery of all things intruſted to him by his Maſter, the not waſting his goods (as the unjuſt Steward was accuſed to have done, *Luke* 16.) whether, By careleſs embezelling of them, or, By converting any of them to his own uſe, without the allowance of his Maſter. This latter, is that purloyning of which the Apoſtle warns ſervants, *Tit.* 2. 10. And is indeed no better than arrant Theft; of this kind, are all thoſe ways, that the ſervant hath of gaining to himſelf, By the loſs and damage of his Maſter, as, The being Bribed to make ill Bargains for him, and many the like: Nay, indeed this ſort of unfaithfulneſs is worſe than common Theft, By how much there is a greater Truſt repoſed, the Betraying whereof adds to the crime. As for the other ſort of unfaithfulneſs, that of

waſting,

wasting, though without gain to themselves, It differs not much in effect from this, the Master may lose as much by the one, as by the other, and then, what odds is it to him, whether he be Robb'd by the covetousness, or negligence of his Servant? And it is still the same Breach of Trust with the former; for, every Master is supposed, to Intrust his affairs, as well to the care, as the Honesty of his Servant: for, 'twould be little advantage to the Master, to be secured, that his Servant would not himself cheat him, whilst in the mean time he would by his carelessness give opportunity to others to do it; therefore, He that does not carefully look to his Masters profit, deceives his Trust, as well as he that unjustly provides for his own.

*Submission to rebuke.*

27. A third duty of a Servant is patience and meekness under the reproofs of his Master, *not answering again*, as the Apostle exhorts, *Tit.* 2. 9. That is, not making such surly and rude replies, as may increase the masters displeasure, a thing too frequent among Servants, even in the justest reprehensions; whereas, St. *Peter* directs them patiently to suffer, even the most undeserved correction, even, when they *do well and suffer for it*, 1 *Pet.* 2. 20. But, the patient suffering of Rebuke, is not all that is required of Servants in this matter, they must also mend the Fault they are Rebuked for, and not think, they have done enough, when they have (though never so dutifully) given the Master the Hearing.

28. A fourth duty of a ſervant is, *Diligence.* Diligence: he muſt conſtantly attend to all thoſe things, which are the duties of his place, and not give himſelf to Idleneſs and ſloth, nor yet to company-keeping, gaming, or any other diſorderly courſe, which may take him off from his Maſters buſineſs. All theſe are neceſſary duties of a ſervant, which they are carefully and conſcionably to perform, not ſo much, to eſcape the Maſters anger, as Gods, who will certainly call every one of them to an account, How they have behaved themſelves towards their earthly Maſters.

29. Now, on the other ſide, *Maſters, owe to their Servants Juſtice.* there are ſome things alſo owing from the Maſters to their ſervants: As firſt, the Maſter is bound to be juſt to them, in performing thoſe conditions, on which they were hired; ſuch are commonly, the giving them food and wages, and that Maſter that withholds theſe, is an oppreſſor.

30. Secondly, the Maſter is to *Admonition.* Admoniſh and Reprove the Servant in caſe of Fault, and that, not only in faults againſt them, wherein few Maſters are backward; But alſo, and more eſpecially, in faults againſt God, whereat every Maſter ought to be more troubled, than at thoſe which tend only to his own loſs, or inconvenience; The diſhonour of God, and the hazard of the meaneſt mans ſoul, being infinitely more worthy our diſquiet, than any thing of the other kind can be. And therefore, when Maſters are preſently

presently on fire, for any little negligence or fault of a servant towards themselves, and yet can without trouble see them run into the greatest sins against God, 'tis a sign, they consider their own concernments too much, and Gods glory, and their servants souls too little. This is too commonly the temper of Masters, they are generally careless, How their servants behave themselves towards God, How disordered and prophane their families are, and therefore, never bestow any exhortation, or admonition, to perswade them to vertue, or draw them from vice; such Masters forget that they must one day give an account, How they have governed their families. It is certainly the duty of every Ruler, to endeavor to advance piety and godliness among all those that are under his charge, and that, as well in this lesser dominion of a family, as in the greater, of a Realm, or Nation. Of this *David* was so careful, that we see he professes, *Psalm* 101. 7. *That no deceitful person should dwell in his house, that he that told lies, should not tarry in his sight*; so much he thought himself bound to provide, that his Family might be a kind of Church, an Assembly of godly upright persons: and, If all Masters would endeavour to have theirs so, they would, besides the eternal Reward of it hereafter, find a present benefit by it, Their worldly Business would thrive much the better; for, If their servants were brought to make conscience of their wayes, they would then not dare, either to be negligent, or false.

31. But, as it is the duty of Masters, to admonish and reprove their servants, so, they must

alſo look to do it in a due manner, that is, ſo as may be moſt likely to do good; not in paſſion and rage, which can never work the ſervant to any thing but the deſpiſing or hating him; but with ſuch ſober and grave ſpeeches, as may convince him of his fault, and may alſo aſſure him, that it is a kind deſire of his amendment (and not a willingneſs to wreck his own rage) which makes the Maſter thus to rebuke him.

*Good example.*

32. A third duty of the Maſter is, to ſet good example of honeſty and godlineſs to his ſervants, without which, 'tis not all the exhortations, or reproofs he can uſe, will ever do good; or elſe, he pulls down more, with his example, than 'tis poſſible for him to build, with the other, and 'tis madneſs, for a drunken, or prophane Maſter, to expect a ſober and godly family.

*Means of Inſtruction.*

33. Fourthly, the Maſter is to provide that his ſervants may not want means of being inſtructed in their duty, as alſo, that they may dayly have conſtant times of worſhiping God publickly, by having prayers in the family: But of this I have ſpoken before under the Head of Prayer, and therefore, ſhall here ſay no more of it.

*Moderation in Command.*

34. Fifthly, The Maſter in all affairs of his own, is to give reaſonable and moderate Commands, not laying greater burdens on his ſervants than they are able to bear, particularly, not requiring ſo much work, that they ſhall have no time to beſtow on their ſouls;

as

as on the other ſide, He is not to permit them to live ſo idly, as may make them either uſeleſs to him, or, may betray themſelves to any ill.

35. Sixthly, The Maſter is to give his ſervants Encouragement In well-doing, By uſing them with that bounty and kindneſs which their faithfulneſs and diligence and piety deſerves: and finally, In all his dealing with them, He is to remember, that, himſelf hath, as the Apoſtle ſaith, *Epheſ.* 6. 9. *a Maſter in Heaven*, to whom he muſt give an account of the uſage of his meaneſt ſervant on Earth. Thus, have I briefly run through thoſe ſeveral Relations, to which we owe particular Duty, and ſo have done with that firſt Branch of Duty to our neighbours, That of Juſtice. *Encouragement in well-doing.*

# PARTITION XVI.

## *Other Branches of our Duty to our Neighbor. Of Charity to mens Souls. Bodies, Goods, and Credit.*

Sect. 1. THe ſecond Branch of Duty to our Neighbours, is Charity, or Love. This is the great Goſpel-duty ſo often enjoyned us by Chriſt; the *New Commandment*, as himſelf calls it, *John* *Charity.*

13.34. *that ye love one another*, and this is again repeated twice in one Chapter, *John* 15.12, 17. and the first Epistle of St. *John* is almost wholly spent in the perswasion to this one duty, By which we may see, It is no matter of Indifference, but most strictly required of all that profess Christ. Indeed, himself has given it as the badge and livery of his Disciples, *John* 13.35. *By this shall all men know that ye are my Disciples, if ye have love one to another.*

*In the Affections.*

This Charity may be considered two ways; first, In respect of the Affections; secondly, of the Actions. Charity In the Affections, is a sincere kindness, which disposes us to wish all good to others, and that, in all their capacities, In the same manner, that Justice obliged us to wish no hurt to any man, In respect either of his Soul, his Body, his Goods, or his Credit, so, this first part of Charity, Binds us to wish all good to them In all these.

*To mens Souls.*

And first, for the Soul. If we have any the least spark of Charity, we cannot but wish all good to mens Souls; Those precious things which Christ thought worth the ransoming with his own Blood, may surely well challenge our kindness, and good wishes; and therefore, If we do not thus love one anorher, we are far from obeying that Command of loving, as he hath loved; for, 'twas the Souls of men which he loved so tenderly, and both did, and suffered so much for. Of this love of his to Souls, there are two great and special Effects: the first, the purifying

rifying them here, By his grace; the ſecond, the making them Everlaſtingly Happy, In his glory; and both theſe we are ſo far to copy out in our kindneſs, as to be earneſtly deſirous, that all men ſhould arrive to that purity and Holineſs here, which may make them capable of Eternal Happineſs hereafter. It were to be hoped, that, none that himſelf carried a Soul about him, could be ſo cruel to that of another mans, as not ſincerely to wiſh this, did not Experience ſhew us, there are ſome perſons, whoſe malice is ſo deviliſh, as to reach even to the direct contrary; the wiſhing not only the Sin, but, the Damnation of others. Thus may you have ſome, who, In any injury or oppreſſion they ſuffer, make it their only comfort, that their Enemies will Damn themſelves by it; when alas! that, ſhould to a Chriſtian be much more Terrible, than any ſuffering they could bring upon him. He that is of this Temper, is a diſciple of Satan, not of Chriſt, It being directly contrary to the whole ſcope of that grand Chriſtian precept, of *loving our neighbors as our ſelves.* For, it is ſure, no man that believes there is ſuch a thing as damnation, wiſhes it to himſelf; Be he never ſo fond of the ways that lead to it, yet, he wiſhes that may not be his Journeys End; and therefore, By that Rule of Charity, ſhould as much dread it for his Neighbor.

Secondly, We are to wiſh all good to the Bodies of men, all Health and Welfare; we are generally tender enough of our own Bodies, dread the leaſt pain or

*To their Bodies, Goods and Credit.*

ill, that can befall them: Now Charity, by vertue of the forementioned precept, extends this tenderneſs to all others: and whatever we apprehend as grievous to our ſelves, we muſt be unwilling ſhould befall another. The like is to be ſaid of the other two, goods, and credit, that as we wiſh our own thriving, and reputation, ſo we ſhould likewiſe that of others, or elſe we can never be ſaid to *love our neighbour as our ſelves.*

*Effects of this Charity.*

This Charity of the Affections, If it be ſincere, will certainly have theſe ſeveral effects, which are ſo inſeparable from it, that they are often in Scripture accounted as parts of the duty, and ſo, moſt ſtrictly required of us: First, It will keep the mind in a peaceable and meek temper towards others, ſo far from ſeeking occaſions of contentions, that no provocation ſhall draw us to it; for, where we have kindneſs, we ſhall be unapt to quarrel, it being one of the ſpecial qualities of Charity, that it is not eaſily provoked, 1 *Cor.* 13. 5. And therefore, whoever is unpeaceable, ſhews his heart is deſtitute of this Charity. Secondly, It will breed compaſſion towards all the miſeries of others; every miſ-hap that befals where we wiſh well, is a kind of defeat and diſaſter to ourſelves; and therefore, If we wiſh well to all, we ſhall be thus concerned in the calamities of all; Have a real grief and ſorrow to ſee any in miſery, and that, according to the proportion of the ſuffering. Thirdly, It will give us joy in the proſperities of others. *Solomon* obſerves, *Prov.* 13.

19. that *the desire accomplished is sweet to the Soul*; and then, whoever has this real desire of his neighbours welfare, his desire is accomplished in their prosperity, and therefore he cannot but have contentment and satisfaction in it. Both these are together commanded by St. *Paul*. Rom. 12. 12. *Rejoyce with them that rejoyce, weep with them that weep*. Fourthly, It will excite and stir up our prayers for others: we are of our selves impotent, feeble creatures, unable to bestow Blessings, where we most wish them, therefore; if we do indeed desire the good of others, we must seek it on their behalf from Him, whence every *good and perfect gift cometh*, James 1. 17. This is so necessary a part of Charity, that without it our kindness is but an unsignificant thing, a kind of empty complement. For, How can he be believed to wish well in earnest, who will not thus put life and efficacy into his wishes, by forming them into prayers, which will otherwise be vain and fruitless? The Apostle thought not fit to leave men to their bare wishes, but exhorts, that supplications, prayers, and giving of thanks *be made for all men*, 1 Tim. 2. 1. which precept all that have this true charity of the heart, will readily conform to. These severals are so naturally the fruits of this Charity, that it is a deceit for any man to perswade himself he hath it, who cannot produce these fruits to evidence it by.

But there is yet a farther excellency of this grace; It guards the mind, and secures it from several great and dangerous vices; as first, *It casts out Envy.*

from Envy; this is by the Apoſtle taught us to be the property of Charity, 1 *Cor.* 13. 4. *Charity envyeth not*; and indeed, common Reaſon may confirm this to us, for, Envy is a ſorrow at the proſperity of another, and therefore, muſt needs be directly contrary to that deſire of it, which we ſhewed before was the effect of love; ſo that if love bear ſway in the Heart, 'twill certainly chaſe out Envy. How vainly then do thoſe pretend to this vertue, that are ſtill grudging, and repining at every good Hap of others?

*Pride.* Secondly, It keeps down Pride, and Haughtineſs. This is alſo taught us by the Apoſtle In the forementioned place, *Charity vaunteth not it ſelf, is not puffed up*; and accordingly we find, that, where this vertue of love is commanded, there Humility is joyned with it. Thus it is, *Col.* 3. 12. *Put on therefore bowels of Mercies, Kindneſs, Humbleneſs of mind*; and Rom. 12. 10. *Be kindly affectioned one towards another with brotherly love, in honour preferring one another*, where you ſee, How cloſe an attendant Humility is of love. Indeed it naturally flows from it, for, love always ſets a price and value upon the thing Beloved, makes us eſteem and prize it; thus we too conſtantly find it In ſelf-love, It makes us think highly of our ſelves, that we are much more excellent than other men. Now, If love thus plac'd on our ſelves beget pride, let us but divert the courſe, and turn this love on our Brethren, and it will as ſurely beget Humility, for then, we ſhould ſee and value thoſe gifts and excellencies of theirs, which now our pride, or, our Hatred makes us to over-look and neglect,

neglect, and not think it reaſonable, either, to deſpiſe them, or, vaunt and magnifie our ſelves upon ſuch a compariſon; we ſhould certainly find cauſe to put the Apoſtles Exhortation in practice, *Phil.* 2. 4. That we ſhould *eſteem others better than our ſelves.* Whoever therefore is of ſo Haughty a Temper, as to vilifie and diſdain others, may conclude, He hath not this charity rooted in his Heart.

Thirdly, It caſts out cenſoriouſneſs and raſh Judging; Charity, as the Apoſtle ſaith, 1 *Cor.* 13. 5. *thinketh no evil*, is not apt to entertain ill conceits of others, But on the contrary, as it follows, Verſe 7. *Believeth all things, hopeth all things*; that is, It is forward to Believe and Hope the beſt of all men; and ſurely, our own Experience tells us the ſame, for, where we love, we are uſually unapt to diſcern Faults, be they never ſo groſs (witneſs, the great Blindneſs we generally have towards our own) and therefore, ſhall certainly not be likely to create them, where they are not, or, to Aggravate them beyond their true ſize and degree: And then, to what ſhall we Impute thoſe unmerciful cenſures and raſh Judgements of others, ſo frequent among men, But to the want of this Charity? *Cenſoriouſneſs.*

Fourthly, It caſts out Diſſembling and Feigned kindneſs; where this true and real love is, that Falſe and counterfeit one flies from before it, and this is the love we are commanded to have, ſuch as *is without diſſimulation*, *Rom.* 12. 9. Indeed, where this is rooted in the Heart, there can be *Diſſembling.*

be no possible use of Dissimulation: Because this is in truth, all that the false one would seem to be, and so, is as far beyond it, as Nature is beyond Art; nay indeed, as a divine Vertue is beyond a foul sin; for, such is that Hypocritical Kindness; and yet 'tis to be feared, that does too generally usurp the place of this Real charity; The effects of it are too visible among us, there being nothing more common, than to see men make large professions to those who as soon as their backs are turned they either deride, or mischief.

*Self-seeking.*

Fifthly, It casts out all Mercinariness, and self-seeking, 'tis of so noble and generous a temper, that it despises all projectings for gain or advantage, *Love seeketh not her own*, 1 Cor. 13. 5. And therefore, that Huckstering kind of love, so much used in the world, which places it self only there, where it may fetch in Benefit, is very far from this charity.

*Revenge.*

Lastly, It turns out of the Heart all malice, and desire of Revenge, which is so utterly contrary to it, that it is impossible they should both dwell in the same Breast; 'tis the property of love, to *bear all things*, 1 Cor. 13. 7. to endure the greatest Injuries, without thought of making any other Return to them, than prayers, and Blessings, and therefore, the malicious Revengeful person, is of all others the greatest stranger to this charity.

*This charity to be extended even to Enemies.*

'Tis true, If this vertue were to be exercised but towards some sort of persons, it might consist with malice

to

to others, It being possible for a man that bitterly hates one, to love another; But we are to take notice, that this Charity must not be so confined, But must extend and stretch it self to All men in the world, particularly, to Enemies, or else, it is not that Divine Charity commended to us by Christ. The loving of Friends and Benefactors, is so low a pitch, that the very Publicans and Sinners, the worst of men, were able to attain to it, *Matth.* 5. 46. And therefore, 'tis not counted Rewardable in a Disciple of Christ; no, He expects we should soar higher, and therefore, hath set us this more Spiritual and Excellent precept of loving of Enemies, *Matth.* 5. 44. *I say unto you, love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you*, and whosoever does not thus, will never be owned by him for a Disciple. We are therefore to conclude, that, all which hath been said concerning this Charity of the Affections, must be understood, to belong as well to our Spitefullest Enemy, as our most obliging Friend; But, because this is a duty to which the Froward nature of man is apt to object much, 'twill not be amiss, to Insist a little on some Considerations which may Enforce it on us.

*Motives thereunto. Command of Christ.*

And first, Consider what hath been already toucht on, that, It is the Command of Christ, both in the Text above mentioned, and multitudes of others, there being scarce any Precept so often repeated in the New Testament, as this of loving and Forgiving of our Enemies. Thus, *Ephes.* 4. 32.

*Be*

*Be ye kind one to another, tender-hearted, forgiving one another;* And again, *Col.* 3. 13. *Forbearing one another, and forgiving one another, if any man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye.* So alſo 1 *Pet.* 3. 9. *Not rendring evil for evil, nor railing for railing, but contrariwiſe Bleſſing.* A whole Volume of Texts might be brought to this purpoſe, But theſe are certainly enough, to convince any man, that this is ſtrictly required of us by Chriſt, and indeed I think, there are few that ever heard of the Goſpel, but know it is ſo. The more prodigiouſly ſtrange is it, that men that call themſelves Chriſtians, ſhould give no degree of obedience to it, nay, not only ſo, But even publickly avow, and profeſs the contrary, as we daily ſee they do, It being ordinary to have men reſolve, and declare that, they will not Forgive ſuch, or ſuch a man, and no conſideration of Chriſts command can at all move them from their purpoſe. Certainly, theſe men underſtand not what is meant by the very word Chriſtian, which ſignifies, a ſervant and Diſciple of Chriſt, and this Charity is the very Badge of the one, and leſſon of the other: and therefore, 'tis the greateſt abſurdity, and contradiction, to profeſs themſelves Chriſtians, and yet, at the ſame time to reſiſt this ſo expreſs Command of that Chriſt, whom they own as their Maſter. *If I be a Maſter,* ſaith God, *where is my fear?* *Mal.* 1. 6. Obedience and Reverence are ſo much the duties of ſervants, that no man is thought to look on him as a Maſter, to whom he pays them not. *Why call ye me Lord, Lord, and do not the things that I ſay?* ſaith Chriſt,

*Luke*

*Luke* 6. 46. The whole world is divided into two great Families, Christ's, and Satan's, and the obedience each man pays, signifies to which of these Masters he belongs; If he obey Christ, to Christ; if Satan, to Satan. Now, this sin of malice and Revenge, is so much the dictate of that wicked Spirit, that there is nothing can be a more direct obeying of him; 'tis the taking his livery on our backs, the proclamation whose servants we are. What ridiculous impudence is it then, for men that have thus entred themselves of Satans Family, to pretend to be the servants of Christ? Let such know assuredly, that, they shall not be owned by him, but at the great day of Accompt, be turned over to their proper Master, to receive their wages in fire and brimstone.

*Example of God.*

A second consideration is, the example of God; this is an Argument Christ himself thought fit to use, to impress this duty on us, as you may see, *Luke* 6. 35, 36. Where, after having given the Command of Loving Enemies, he encourages to the practice of it, by telling, that it is that which will make us the *Children of the Highest* (that is, 'twill give us a likeness and resemblance to him, as children have to their Parents) *for, he is kind to the unthankful and the evil*; And to the same purpose, you may read, *Mat.* 5. 45. *He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust*; And sure, this is a most Forcible consideration to excite us to this duty. God, we know, is the fountain of perfection, and the being

ing like to him, is the ſumm of all we can wiſh for; and though it was Lucifers fall, his Ambition to be like the moſt High, yet, had the likeneſs he affected, been only that of Holineſs and goodneſs, he might ſtill have been an Angel of light: This deſire of Imitating our Heavenly Father, is the eſpecial mark of a child of his. Now, this kindneſs and goodneſs to enemies, is moſt eminently remarkable in God, and that, not only in reſpect of the temporal mercies, which he indifferently beſtows on all, his *ſun and rain on the unjuſt*, as in the Text forementioned, but chiefly, in his Spiritual Mercies. We are all, by our wicked works, *Col.* 1. 21. *Enemies to him*, and the miſchief of that enmity would have fallen wholly upon our ſelves; God had no motive beſides that of his pity to us, to wiſh a Reconciliation, yet, ſo far was he from returning our enmity, when he might have revenged himſelf to our eternal ruine, that, he deſigns and contrives How he may bring us to be at peace with him. This is a huge degree of mercy and kindneſs, but the means he uſed for effecting this, is yet far beyond it; He ſent his own Son from Heaven to work it, and that, not only by perſwaſions, but ſufferings alſo; ſo much did he prize us miſerable creatures, that he thought us not too dear bought with the Blood of his Son. The like Example of mercy and patience we have in Chriſt both, *laying down his life for us Enemies*, and alſo, In that meek manner of doing it, which we find excellently ſet forth by the Apoſtle, 1 *Pet.* 2. 22, 23. 24. and commended to our Imitation. Now ſurely, when all this is conſidered, we may

well

well make St. *John's* Inference, *Beloved, if God so loved us, we ought also to love one another*, 1 *John* 4. 11. How ſhameful a thing is it, for us to retain diſpleaſures againſt our Brethren, when God thus lays by His towards us, and that, when we have ſo highly provoked him?

*The diſproportion between our offences againſt God, and mens againſt us.*

This directs to a third conſideration, the comparing our ſins againſt God, with the offences of our Brethren againſt us, which we no ſooner ſhall come to do, but there will appear a vaſt difference between them, and that, in ſeveral reſpects; For firſt, there is the Majeſty of the perſon againſt whom we ſin, which exceedingly encreaſes the guilt, whereas, between man and man, there cannot be ſo great a diſtance; for, though ſome men are by God advanced to ſuch eminency of dignity, as may make an Injury offered to them the greater, yet, ſtill they are but men of the ſame nature with us, whereas He is God bleſſed for ever; Secondly, there is his ſoveraignty and power, which is original in God, for, we are his creatures, we have received our whole Being from him, and therefore, are in the deepeſt manner bound to perfect obedience, whereas, all the ſoveraignty that one man can poſſibly have over another, is but imparted to them by God, and for the moſt part, there is none of this neither in the caſe, quarrels being moſt uſual among equals. Thirdly, there is his Infinite Bounty and goodneſs to us: all that ever we enjoy, whether, in relation to this life, or a better,

better, being wholly His free gift, and ſo, there is the fouleſt Ingratitude added to our other crimes; In which reſpect alſo, 'tis Impoſſible for one man to Offend againſt another in ſuch a degree, for, though one may be (and too many are) guilty of unthankfulneſs towards men, yet, Becauſe the greateſt Benefits that man can beſtow, are Infinitely ſhort of thoſe which God doth, the Ingratitude cannot be near ſo great, as towards God it is. Laſtly, there is the greatneſs and multitude of our ſins againſt God; which do Infinitely exceed all that the moſt Injurious man can do againſt us; for, we all ſin much oftner, and more hainouſly againſt Him, than any man, be he never ſo malicious, can find opportunities of Injuring his Brethren. This Inequality and diſproportion our Saviour Intimates in the parable, *Matth.* 18. where our offences againſt God, are noted By the ten Thouſand Talents, whereas, our Brethrens againſt us, are deſcribed By the Hundred-pence; a Talent hugely out-weighs a penny, and ten Thouſand out-numbers a Hundred, yet ſo, and much more, does the weight and number of our ſins, exceed all the offences of others againſt us: Much more might be ſaid, to ſhew the vaſt Inequality between the Faults which God Forgives us, and thoſe we can poſſibly have to Forgive our Brethren: But this, I ſuppoſe may ſuffice, to ſilence all the objections of cruel and Revengeful perſons, againſt this Kindneſs to Enemies. They are apt to look upon it as an Abſurd and unreaſonable thing, But ſince God himſelf acts it In ſo much a higher degree, who can without Blaſphemy ſay, 'tis unreaſonable?

ſonable? If this, or any other Spiritual duty appear ſo to us, we may learn the Reaſon from the Apoſtle, 1 *Cor.* 2. 14. *The carnal man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him*; 'Tis the Carnality and fleſhlineſs of our Hearts that makes it ſeem ſo, and therefore, Inſtead of diſputing againſt the duty, let us purge our Hearts of that, and then, we ſhall find that true, which the Spiritual Wiſdom affirms of her Doctrines, *Prov.* 8. 9. *They are all plain to him that underſtandeth, and right to them that find knowledge.*

*Pleaſantneſs of this Duty.*

Nay, this loving of Enemies, is not only a Reaſonable, but a pleaſant duty, and that I ſuppoſe as a Fourth Conſideration; There is a great deal of Sweetneſs and delight to be found in it. Of this I confeſs none can ſo well judge, as thoſe that have practiſed it, the nature even of Earthly Pleaſures being ſuch, that 'tis the Injoyment only that can make a man truly know them. No man can ſo deſcribe the Taſte of any delicious thing to another, as that By it he ſhall know the reliſh of it; He muſt firſt actually taſte of it: and ſure, 'tis more ſo In Spiritual pleaſures, and therefore, He that would fully know the Sweetneſs and pleaſantneſs of this duty, let him ſet to the practice, and then His own Experience will be the beſt Informer. But in the mean time, How very Unjuſt, yea, and Fooliſh is it, to pronounce ill of it, before Trial? For men to ſay, This is Irkſom and Intolerable, who never ſo much as once offered to Try whether indeed it were ſo, or no? Yet, By this very means

means an ill opinion is brought up of this most delightful duty, and passes currant among men, whereas, in all justice, the testimony of it should be taken only from those who have Tried it, and they would certainly give another account of it.

But, though the full knowledge hereof be to be had only By this nearer Acquaintance, yet methinks, even those who look at it but at a distance may discern somewhat of Amiableness in it, if no other way, yet at least, By comparing it with the Uneasiness of its contrary. Malice and Revenge, are the most Restless, Tormenting passions that can possess the mind of a man, They keep men in perpetual study and care How to effect their mischievous purposes, It disturbs their very sleep, as *Solomon* observes, *Prov.* 4. 16. *They sleep not, except they have done mischief, and their sleep is taken away, except they cause some to fall.* Yea, it Imbitters all the good things they Enjoy, so that they have no taste or relish of them. A remarkable Example of this we have in *Haman*, who, though he abounded in all the greatness and Felicity of the world, yet the malice he had to a poor despisable man, *Mordecai*, kept him from tasting Contentment in all this, as you may see, *Esther* 5. where, after he had related to his friends all his prosperities, Verse 11. he concludes thus, Verse 12. *Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting in the Kings gate.* On the other side, the peaceable Spirit, that can quietly pass by all Injuries and affronts, Enjoys a continual calm, and is above the malice of his Enemies; for, let them do what they can, they cannot rob him of his quiet, He is firm as a rock,

which

which no ſtorms or winds can move, when the furious and revengeful man is like a wave, which the leaſt blaſt toſſes and tumbles from its place. But, beſides this inward diſquiet of revengeful men, they often bring many outward calamities upon themſelves, they exaſperate their enemies, and provoke them to do them greater miſchiefs, nay, oftentimes they willingly run themſelves upon the greateſt miſeries in purſuit of their revenge, to which 'tis ordinary to ſee men ſacrifice Goods, Eaſe, Credit, Life, nay, Soul it ſelf, not caring what they ſuffer themſelves, ſo they may ſpite their enemy; ſo ſtrangely does this wretched Humour beſot and blind men. On the contrary, the meek perſon he often melts his Adverſary, pacifies his anger; *A ſoft anſwer turns away wrath*, ſaith *Solomon*, *Prov.* 5. 1. And ſure, there is nothing can tend more to that end; but if it do happen, that his enemy be ſo inhumane, that he miſs of doing that, yet, he is ſtill a gainer by all he can ſuffer. For firſt, He gains an opportunity of exerciſing that moſt Chriſtian grace of charity, and forgiveneſs; and ſo at once, of obeying the command, and imitating the example of his Saviour, which is to a true Chriſtian ſpirit a moſt valuable advantage; and then ſecondly, he gains an acceſſion and increaſe to his reward hereafter. And if it be objected, that that is not to be reckoned into the preſent pleaſure of the duty: I anſwer, that the expectation and belief of it is, and that alone is a delight infinitely more raviſhing, than the preſent enjoyment of all ſenſual pleaſure can be.

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*If we forgive not, God will not forgive us.*

The fourth Conſideration is, the Danger of not performing this Duty; of which I might reckon up divers, But I ſhall Inſiſt only on that great one, which contains in it all the reſt, and that is, the Forfeiting of our own pardons from God, the having our ſins againſt him, kept ſtill on his ſcore, and not forgiven. This is a conſideration, that methinks, ſhould affright us into good nature; If it do not, our malice is greater to our ſelves than to our Enemies. For alas! what hurt is it poſſible for thee to do to another, which can bear any compariſon with that thou doſt thy ſelf, In loſing the pardon of thy ſins? Which is ſo unſpeakable a miſchief, that, the Devil himſelf with all his malice cannot wiſh a greater. 'Tis all he aims at, firſt, that we may ſin, and then that thoſe ſins may never be pardoned, for, then he knows, he has us ſure enough, Hell, and damnation being certainly the portion of every Unpardoned ſinner, Beſides all other effects of Gods wrath in this life. Conſider this, and then tell me, What thou haſt got by the higheſt Revenge thou ever actedſt upon another. 'Tis a Deviliſh phraſe in the mouth of men, *that revenge is ſweet*: But is it poſſible, there can be (even to the moſt diſtemperate palate) any ſuch ſweetneſs in it, as may recompenſe that everlaſting Bitterneſs that attends it? 'Tis certain, no man in his wits can upon ſober Judging, imagine there is. But alas! we give not our ſelves time to weigh things, but ſuffer our ſelves to be hurried away with the Heat of an Angry Humour, ne-

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ver conſidering, How dear we muſt pay for it: like the ſilly Bee, that in anger leaves at once her ſting, and her life behind her; the ſting, may perhaps give ſome ſhort pain to the fleſh it ſticks in, But yet there is none but diſcerns the Bee has the worſt of it, that pays her life, for ſo poor a revenge: So it is in the greateſt act of our malice, we may perhaps leave our ſtings in others, put them to ſome preſent trouble, But, that compared with the Hurt redounds to our ſelves by it, is no more than that inconſiderable pain is to death; Nay, not ſo much, Becauſe the miſchiefs that we bring upon our ſelves are Eternal, to which no finite thing can bear any proportion. Remember then, whenſoever thou art contriving and plotting a Revenge, that thou quite miſtakeſt the mark; thou thinkeſt to Hit the Enemy, and alas! thou woundeſt thy ſelf to death. And let no man ſpeak peace to himſelf, or think, that theſe are vain Terrors, and that he may obtain pardon from God, though he give none to his Brethren. For he that is Truth it ſelf, has aſſured us the contrary, *Matth.* 6. 15. *If ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.* And leſt we ſhould forget the neceſſity of this duty, He has inſerted it in our daily Prayers, where we make it the condition, on which we beg pardon from God; *Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.* What a heavy Curſe then does every Revengeful perſon lay upon himſelf, when he ſays this Prayer? He does in effect Beg God not to forgive him; and 'tis too ſure, that part of his Prayer will be heard, He ſhall be forgiven, juſt

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as he forgives, that is, not at all. This is yet farther ſet out to us in the Parable of the Lord and the Servant, *Matth.* 18. The ſervant had obtained of his Lord the forgiveneſs of a vaſt debt, ten thouſand talents, yet was ſo cruel to his fellow ſervant, as to exact a poor trifling ſumme of an Hundred pence, upon which his Lord recalls his former Forgiveneſs, and charges him again with the whole debt: and this Chriſt applies to our preſent purpoſe, Verſe 35. *So likewiſe ſhall my heavenly Father do unto you, if ye from your hearts forgive not every man his brother their treſpaſſes.* One ſuch act of uncharitableneſs is able to forfeit us the pardon God hath granted us, and then, all our ſins return again upon us, and ſink us to utter ruine. I ſuppoſe it needleſs to heap up more Teſtimonies of Scripture for the truth of this; theſe are ſo clear, as may ſurely ſerve to perſwade any man, that acknowledges Scripture, of the great and fearful danger of this ſin of uncharitableneſs. The Lord poſſeſs all our Hearts with ſuch a juſt ſenſe of it, as may make us avoid it.

*Gratitude to God.*

The Laſt conſideration I ſhall mention, is that of Gratitude. God has ſhewed wonderful mercies to us, Chriſt has ſuffered heavy things, to bring us into a capacity of that mercy and pardon from God: And ſhall we not then think our ſelves obliged to ſome returns of Thankfulneſs? If we will take the Apoſtles judgment, he tells us, 2 *Cor.* 5. 15. *That ſince Chriſt died for us all, 'tis but reaſonable, that we ſhould not henceforth live unto our ſelves, but unto him*

*him that died for us.* Indeed, were every moment of our life consecrated to his immediate Service, it were no more than common gratitude requires, and far less, than such inestimable Benefits deserve; what a shameful unthankfulness is it then, to deny him so poor a satisfaction as this, the forgiving our Brethren? Suppose, a man that were Ransomed either from death, or slavery, By the Bounty and sufferings of another, should upon his Release be charged by him that so freed him, in return of that kindness of his, to Forgive some slight debt, which was owing him by some third person, would you not think him the unthankfullest wretch in the world, that should refuse this so great a Benefactor? Yet such a wretch, and much worse, is every Revengeful person: Christ hath Bought us out of eternal Slavery, and that, not with *corruptible things, as silver and gold,* 1 Pet. 1. 18. *but with his own most precious bloud,* and hath earnestly recommended to us the love of our Brethren, and that, with the most moving Arguments, drawn from the greatness of his love to us; and, if we shall obstinately refuse him in so just, so moderate a demand, how unspeakable a vileness is it? And yet this we do down-right, if we keep any malice or grudge to any person whatsoever. Nay farther, this is not barely an unthankfulness, But there is also joyned with it a Horrible Contempt and despising of him. This Peace and Unity of Brethren was a thing so much prized and valued by him, that, when he was to leave the World, he thought it the most precious thing he could Bequeath, and therefore, left it by way of legacy

to his Diſciples, *John* 14. 27. *Peace I leave wi*
*you.* We uſe to ſet a great value on the ſlighte
Bequeſts of our dead friends, to be exceedin
careful not to loſe them; and therefore, If w
wilfully bangle away this ſo precious a Lega
of Chriſt, 'tis a plain ſign, we want that Love a
eſteem of him, which we have of our Earth
friends, and that we deſpiſe Him, as well as h
Legacy. The great prevailing of this ſin of u
charitableneſs, has made me ſtand thus long
theſe conſiderations, for the ſubduing it. G
*grant they may make ſuch impreſſion on the Reader,*
*may be available to that purpoſe.*

I ſhall add only this one Advice, that theſe,
whatſoever other Remedies againſt this ſin, m
be uſed Timely. 'Tis oftimes the fruſtrating
Bodily medicines, the Applying them too la
and 'tis much oftner ſo in Spiritual: therefor
it be poſſible, let theſe and the like conſidera
ons be ſo conſtantly and habitually fixt in
Heart, that they may fram
*The firſt riſing of rancor, to be ſuppreſt.*
to ſuch meekneſs, as may p
vent all riſings of Rancor or
venge in thee, for, it is m
better they ſhould ſerve as
mour, to prevent, than as Balſom, to cure
wound. But if this paſſion be not yet ſo ſub
ed in thee, But that there will be ſome ſtirr
of it, yet then, Be ſure to take it at the very
riſe, and let not thy fancy chew, as it were,
on the Injury, By often rolling it in thy mind,
remember Betimes the foregoing conſideratio
and withal, that this is a time and ſeaſon of
to thee, wherein thou mayeſt ſhew thou

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profited in Christs School, there now being an opportunity offered thee, either, of obeying and pleasing God, By passing by this offence of thy Brother, or else, of obeying and pleasing Satan, that lover of discord, By nourishing Hatred against him. Remember this, I say, Betimes, before thou be enflamed, for, If this fire be throughly kindled, it will cast such a smoke, as will Blind thy Reason, and make thee unfit to judge even in this so very plain case, Whether it be better, By obeying God, to purchase to thy self Eternal bliss; or, By obeying Satan, Eternal torments. Whereas, if thou put the question to thy self before this Commotion, and disturbance of mind, 'tis impossible, But thy Understanding must pronounce for God; And then, unless thou wilt be so perverse, that thou wilt deliberately choose death, thou wilt surely practise according to that sentence of thy understanding. I shall add no more on this first part of Charity, that, of the Affections.

*Charity, in the Actions.*

I proceed now to that of the Actions; And this indeed is it, whereby the former must be Approved: we may pretend great Charity within, But if none break forth in the Actions, we may say of that Love, as Saint *James* doth of the Faith he speaks of, *that it is dead*, Jam. 2. 20. It is the loving In Deed, that must *approve our hearts before God*, 1 John 3. 18. Now, this love In the Actions, may likewise fitly be distributed, as the former was, In relation to the four distinct Capacities of our Brethren, their Souls, their Bodies, their Goods, and Credit.

*Towards the mind of our Neighbour.*

The Soul, I formerly told you may be conſidered, either in a Natural, or Spiritual ſenſe, and both of them, Charity binds us to do all the good we can. As the Soul ſignifies the Mind of a man, ſo we are to endeavour the comfort and Refreſhment of our Brethren, deſire to give them all true cauſe of Joy and cheerfulneſs; eſpecially, when we ſee any under any ſadneſs or heavineſs, then, to bring out all the cordials we can procure, that is, to labour by all Chriſtian and fit means to cheer the Troubled Spirits of our Brethren, to *comfort them that are in any heavineſs*, as the Apoſtle ſpeaks, 2 *Cor.* 1. 4.

*His Soul.*

But the Soul in the Spiritual ſenſe is yet of greater concernment, and the ſecuring of that, is a matter of much greater moment, than the refreſhing of the mind only, in as much, as the Eternal ſorrows and ſadneſſes of Hell exceed the deepeſt ſorrows of this life; and therefore, though we muſt not omit the former, yet, on this we are to imploy our moſt zealous charities; wherein we are not to content our ſelves with a bare wiſhing well to the Souls of our Brethren, this alone, is a ſluggiſh ſort of kindneſs, unworthy of thoſe who are to imitate the great Redeemer of Souls, who did and ſuffered ſo much in that purchaſe: but we muſt add alſo our Endeavour to make them that, we wiſh them; to this purpoſe, it were very reaſonable, to propound to our ſelves in all our converſings with others, that one great deſign of doing ſome good to their Souls. If this pur-

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poſe were fixt in our minds, we ſhould then diſcern perhaps many Opportunities, which now we overlook, of doing ſomething towards it. The Brutiſh Ignorance of one, would call upon thee to Endeavour his Inſtruction; the open ſin of another, to Reprehend and Admoniſh him; the faint and weak vertue of another, to Confirm and Encourage him. Every Spiritual want of thy Brother, may give thee ſome occaſion of Exerciſing ſome part of this Charity, or, If the circumſtances be ſuch, that, upon ſober judging, thou think it vain to attempt any thing thy ſelf, as if either thy meanneſs, or thy unacquaintedneſs, or any the like Impediment, be like to render thy Exhortations fruitleſs, yet, If thou art Induſtrious in thy Charity, thou mayeſt probably find out ſome other Inſtrument, by whom to do it more ſuccesfully. There cannot be a nobler ſtudy, than, How to Benefit mens Souls, and therefore, where the direct means are Improper, 'tis fit we ſhould whet our wits for attaining of others. Indeed 'tis a ſhame, we ſhould not as Induſtriouſly contrive for this great ſpiritual concernment of others, as we do for every worldly trifling Intereſt of our own; yet, In them we are unwearied, and try one means after another, till we compaſs our End. But, If after all our ſerious Endeavours, the Obſtinacy of men do not ſuffer us, or themſelves rather, to reap any fruit from them; If all our wooings and Intreatings of men, to have mercy on their own Souls, will not work on them, yet be ſure, to continue ſtill to Exhort by thy Example. Let thy great care and tenderneſs of thy own Soul, preach to them

the value of theirs, and give not over thy Compassions to them, But with the Prophet *Jer.* 13. 17. *Let thy Soul weep in secret for them*; and with the *Psalmist*, *Let rivers of waters run down thy eyes, because they kept not Gods Law*, Psalm 119. 136. Yea, with Christ himself, weep over them, *who will not know the things that belong to their peace*, Luke 11. 42. And when no Importunities with them will work, yet even then, cease not to Importune God for them, that he will draw them to himself. Thus we see *Samuel*, when he could not dissuade the people from that sinful purpose they were upon, yet he professes notwithstanding, that he will not cease praying for them; nay, He lookt on it as so much a duty, that it would be sin for him to omit it. *God forbid*, says he, *that I should sin against the Lord, in ceasing to pray for you*, 1 Sam. 12. 23. Nor shall we need to fear that our prayers will be quite lost, for, if they prevail not for those for whom we pour them out, yet however, they will return into our own Bosoms, *Psalm* 35. 13. we shall be sure not to miss of the Reward of that Charity.

*Charity in respect of the Body.*

In the second place, we are to exercise this Active Charity toward the Bodies of our Neighbours; we are not only to Compassionate their pains and miseries, But also to do what we can for their ease and relief. The good *Samaritan*, *Luke* 10. had never been proposed as our pattern, had he not as well Helped, as pitied the Wounded man. 'Tis not good wishes, no, nor good words neither that avail in such cases, as St. *James* tells us, *If*

*a brother or ſiſter be naked and deſtitute of dayly food, and one of you ſay unto them, Depart in peace, be ye warmed and filled, notwithſtanding ye give him not thoſe things that are needful for the body, what doth it profit?* James 2.15,16. No ſure, it profits them nothing, In reſpect of their Bodies, and it will profit thee as little, In reſpect of thy Soul, it will never be reckoned to thee as a Charity. This Relieving of the Bodily wants of our Brethren, is a thing ſo ſtrictly required of us, that we find it ſet down, *Matth.* 25. as the eſpecial thing we ſhall be Tried by at the Laſt Day, on the omiſſion whereof is grounded that dreadful Sentence, Verſe 41. *Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his Angels.* And if it ſhall now be asked, What are the particular acts of this kind which we are to perform? I think, we cannot better inform our ſelves, for the frequent and ordinary ones, than from this Chapter, where are ſet down theſe ſeverals, *The giving meat to the hungry, and drink to the thirſty, harbouring the ſtranger, clothing the naked, and viſiting the ſick, and impriſoned*; By which Viſiting, is meant, not a bare coming to ſee them, But ſo coming, as to comfort and relieve them, for otherwiſe, It will be but like the *Levite* in the Goſpel, *Luke* 10. who came and *looked on the wounded man*, but did no more, which will never be accepted by God. Theſe are common and ordinary Exerciſes of this charity, for which we cannot want frequent opportunities. But beſides theſe, there may ſometimes by Gods eſpecial Providence fall into our hands, occaſions of doing other good offices to the Bodies of

our neighbours; we may ſometimes find a wounded man, with the *Samaritan*, and then, 'tis our duty to do as he did: we may ſometimes find an Innocent perſon condemned to death, as *Suſanna* was, and then, are with *Daniel* to uſe all poſſible endeavour for their deliverances. This caſe *Solomon* ſeems to refer to, *Prov.* 24. 11. *If thou forbear to deliver him that is drawn unto death, and them that are ready to be ſlain; if thou ſayſt, Behold we knew it not; doth not he that pondereth the heart conſider? and he that keepeth thy ſoul, doth not he know it? Shall not he render to every man according to his deeds?* We are not lightly to put off the matter with vain Excuſes, But to remember, that God, who knows our moſt ſecret thoughts, will ſeverely Examine, whether we have willingly omitted the performance of ſuch a Charity: ſometimes again (nay, God knows, often now a-days) we may ſee a man that By a courſe of Intemperance, is in danger to deſtroy his Health, to ſhorten his days, and then, It is a due Charity, not only to the Soul, but to the Body alſo, to Endeavour to draw him from it. It is impoſſible to ſet down all the poſſible acts of this Corporal Charity, Becauſe there may ſometimes happen ſuch opportunities as none can foreſee; we are therefore always to carry about us a ſerious Reſolution of doing whatever good of this kind we ſhall at any time diſcern occaſion for, and then, whenever that occaſion is offered, we are to look on it as a Call, as it were, from Heaven, to put that Reſolution in practice. This part of Charity ſeems to be ſo much Implanted in our natures, as we are Men, that we generally account them not

not only Unchriſtian, but Inhumane, that are void of it; and therefore, I hope there will not need much perſwaſion to it, ſince our very nature Inclines us; But certainly, that very conſideration, will ſerve hugely to Increaſe the guilt of thoſe that are wanting in it: For, ſince this command is ſo agreeable even to fleſh and bloud, our diſobedience to it, can proceed from nothing but a Stubbornneſs and Reſiſtence againſt God, who gives it.

## PARTITION XVII.

*Of Charity; Alms-giving*, &c. *Of Charity in reſpect of our Neighbours Credit*, &c. *Of Peace-making: Of going to Law: Of Charity to our Enemies*, &c.

Sect. 1. THe third way of expreſſing this Charity, is towards the Goods, or Eſtate of our Neighbour; we are to endeavour his Thriving and proſperity in theſe outward good things; and to that end, Be willing to aſſiſt and further him in all Honeſt ways of Improving or preſerving them, by any neighbourly and friendly office: Opportunities of this do many times fall out. A man may ſometimes, By his power or perſwaſion deliver

*Charity in reſpect of the Goods.*

deliver his neighbours goods out of the hands of a Thief or Oppreſſor; ſometimes again, By his Advice and Counſel, he may ſet him in a way of Thriving, or, turn him from ſome ruinous courſe; and many other occaſions there may be of doing good Turns to another, without any loſs or damage to our ſelves, and then, we are to do them, even to our Rich neighbours, thoſe that are as wealthy (perhaps much more ſo) as our ſelves; for, though Charity do not bind us to give to thoſe that want it leſs than our ſelves, yet, whenever we can further their Profit, without leſs'ning our own ſtore, It requires it of us: Nay, If the damage be but light to us, in compariſon of the advantage to him, It will become us rather to hazard that light damage, than loſe him that greater advantage.

*Towards the Rich.*

2. But towards our Poor Brother, Charity ties us to much more; we are there, only to conſider the ſupplying of his wants, and not to ſtick at parting with what is our own, to relieve him, But as far as we are able, give freely what is neceſſary to him. This duty of Alms-giving is perfectly neceſſary for the Approving our love, not only to men, But even to God himſelf, as St. *John* tells us, 1 *John* 3. 17. *Whoſo hath this worlds goods, and ſee his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?* 'Tis vain for him to pretend to love either God, or man, who loves his money ſo much better, that he will ſee his poor Brother (who is a man, and bears the

*Towards the poor.*

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Image of God) ſuffer all Extremities, rather than part with any thing to Relieve him. On the other ſide, the performance of this duty is highly Acceptable with God, as well as with men.

3. 'Tis called, *Heb.* 13. 16. *A ſacrifice wherewith God is well pleaſed*, and again, *Phil.* 4. 18. St. *Paul* calls their Alms to him, *a Sacrifice acceptable, well-pleaſing to God*, and the Church hath always look'd on it as ſuch; and therefore joyned it with the Solemneſt part of Worſhip, the Holy Sacrament. But, becauſe even Sacrifices themſelves under the Law, were often made unacceptable, By being maimed and blemiſhed, it will here be neceſſary to Enquire, what are the due qualifications of this Sacrifice.

*Motives of Alms-giving.*

4. Of theſe there are, ſome, that reſpect the Motive, ſome, the manner of our giving. The motive may be threefold, reſpecting God, our neighbour, and our ſelves. That which reſpects God, is Obedience and Thankfulneſs to him: He has commanded we ſhould give Alms, and therefore, one ſpecial End of our doing ſo, muſt be the Obeying that precept of his. And it is from his Bounty alone that we receive all our plenty, and this is the propereſt way of expreſſing our Thankfulneſs for it; for, as the *Pſalmiſt* ſaith, *Our goods extend not unto God*, Pſal. 16. 2. That Tribute which we deſire to pay out of our Eſtates, we cannot pay to his Perſon. 'Tis the poor, that are as it were his Proxy and Receivers, and therefore, whatever we ſhould by way of Thankfulneſs give back again unto God; our Alms is the way of doing it. Secondly, In reſpect

reſpect of our neighbour, the motive muſt be a true love and compaſſion to him, a tender fellow-feeling of his wants, and deſire of his comfort and relief. Thirdly, In reſpect of our ſelves, the motive is to be the Hope of that Eternal Reward promiſed to this performance. This Chriſt points out to us, when he bids us *Lay up our treaſure in Heaven,* Matth. 6. 20. And to *make us friends of the Mammon of unrighteouſneſs, that they may receive us into everlaſting habitations,* Luke 16. 9. that is, By a charitable diſpenſing of our Temporal goods to the poor, to lay up a ſtock in Heaven, to gain a Title to thoſe Endleſs Felicities, which God hath promiſed to the Charitable. That is the Harveſt we muſt expect of what we ſow in theſe works of mercy, which will be ſo rich, as would abundantly recompenſe us, though we ſhould, as the Apoſtle ſpeaks, 1 *Cor.* 13. 3. *Beſtow all our goods to feed the poor*: But then we muſt be ſure, we make this our ſole Aim, and not Inſtead of this, propoſe to our ſelves the Praiſe of men, as the motive of our Charity, for, that will rob us of the other; this is Expreſly told us by Chriſt, *Matth.* 6. They that ſet their hearts on the Credit they ſhall gain with men, muſt take that as their Portion, Verſe 3. *Verily I ſay unto you, they have their reward*; They choſe, it ſeems, rather to have men their Pay-maſters, than God, and to them they are turn'd off; that little Airy Praiſe they get from them, is all the reward they muſt expect: *Ye have no reward of my Father which is in Heaven,* Verſe 1. We have therefore need to Watch our hearts narrowly, that this deſire of Vain glory ſteal not in, and befool us into that

that miſerable Exchange of a vain Blaſt of mens Breath, for thoſe ſubſtantial and eternal Joys of Heaven.

5. In the ſecond place, we muſt take care of our Alms-giving, In reſpect of the manner; and in that, firſt, we muſt give chearfully; men uſually value a ſmall thing, that is given cheerfully, and with a good heart, more than a much greater, that is wrung from a man, with grudging and unwillingneſs; and God is of the ſame mind, He loves a chearful giver, 2 *Cor.* 9. 7. which the Apoſtle makes the reaſon of the foregoing Exhortation, of not *giving grudgingly, or as of neceſſity*, Verſe 6. And ſure, 'tis no unreaſonable thing, that is herein required of us, there being no duty that has to Humane nature more of pleaſure and delight, unleſs it be, where Covetouſneſs or Cruelty have quite worked out the Man, and put a Ravenous Beaſt in his ſtead. Is it not a moſt raviſhing pleaſure to him that hath any Bowels, to ſee the joy that a ſeaſonable Alms brings to a poor Wretch? How it revives and puts new ſpirits in him, that was even ſinking? Certainly, the moſt Senſual Creature alive, knows not how to beſtow his money on any thing, that ſhall bring him in ſo great a delight, and therefore methinks, It ſhould be no hard matter to give, not only without grudging, but even, with a great deal of alacrity and chearfulneſs, It being the fetching in of pleaſure to our ſelves.

*Manner of Alms-giving.*

*Chearfully.*

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*The fear of impoveriſhing our ſelves by it, vain and impious.*

6. There is but one Objection can be made againſt this, and that is, that the danger of Impoveriſhing ones ſelf by what one gives, may take off that pleaſure, and make men either not give at all, or, not ſo chearfully. To this I anſwer: That firſt, Were this hazard never ſo apparent, yet, it being the Command of God that we ſhall thus give, we are yet to obey chearfully, and be as well content to part with our goods, in purſuance of this duty, as we are many times called to do, upon ſome other. In which caſe Chriſt tells us, *He that forſakes not all that he hath, cannot be his Diſciple.*

7. But ſecondly, this is (ſure) a vain ſuppoſition, God having particularly promiſed the contrary to the Charitable; that it ſhall bring Bleſſings on them, even, in theſe Outward things. *The liberal ſoul ſhall be made fat, and he that watereth ſhall be watered alſo himſelf,* Prov. 11. 25, *He that giveth to the poor ſhall not lack,* Prov. 28. 27. And many the like Texts there are, ſo that one may truly ſay, this objection is grounded in direct Unbelief. The ſhort of it is, We dare not Truſt God, for, this giving to the poor, is directly the putting our wealth into his hands. *He that giveth to the poor lendeth unto the Lord,* Prov. 19. 17. and that too, on ſolemn promiſe of Repayment, as it follows in that verſe, *That which he hath given, will he pay him again.* It is amongſt men thought a great diſparagement, when we refuſe to Truſt them; It ſhews, we either think them not Sufficient, or, not Honeſt. How vile

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an Affront is it then to God, thus to diſtruſt him? Nay indeed. How horrid Blaſphemy, to doubt the Security of that, for which he has thus expreſly paſt his word, who is Lord of all, and therefore cannot be Inſufficient, and who is the God of Truth, and therefore will not fail to make good his promiſe? Let not then that Infidel Fear of future want, contract and ſhut up thy Bowels from thy poor Brother; for, though he be never likely to pay thee, yet, God becomes his Surety, and enters Bond with him, and will moſt aſſuredly pay thee with Increaſe. Therefore, it is ſo far from being damage to thee, thus to give, that it is thy great advantage: Any man would rather chuſe to put his money in ſome ſure Hand, where he may both Improve, and be certain of it at his need, than to let it lye unprofitable by him, eſpecially, if he be in danger of Thieves, or other accidents, by which he may probably loſe it. Now alas! all that we poſſeſs, is in minutely danger of loſing; Innumerable accidents there are, which may in an inſtant bring a rich man to Beggery; He that doubts this, let him but read the ſtory of *Job*, and he will there find an example of it: And therefore, what ſo prudent courſe can we take for our wealth, as to put it out of the reach of thoſe Accidents, By thus lending it to God, where we may be ſure to find it ready at our greateſt need, and that too, with Improvement and Encreaſe? In which reſpect it is, that the Apoſtle compares Alms to Seed, 2 *Cor.* 9. 10. We know, It is the nature of Seed that is ſown, to multiply and encreaſe, and ſo does all our acts of Mercy, they return not ſingle

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and naked to us, But bring in their ſheaves with them, a moſt plenteous and bountiful Harveſt. God deals not with our Alms, as we too often do with his graces, wrap them up in a napkin, ſo that they ſhall never bring in any advantage to us, But makes us moſt rich Returns: and therefore, we have all reaſon moſt chearfully, yea, joyfully to ſet to this Duty, which we have ſuch Invitations to, as well in reſpect of our own Intereſts, as our neighbours needs.

*Give ſeaſonably.*

8. Secondly, We muſt give ſeaſonably: It is true indeed, there are ſome ſo poor, that an Alms can never come unſeaſonably, becauſe they always want, yet even to them, there may be ſome ſpecial ſeaſons of doing it to their greater advantage; for, ſometimes an Alms may not only deliver a poor man from ſome preſent extremity, But by the right timing of it, may ſet him in ſome way of a more comfortable ſubſiſtence afterward. And for the moſt, I preſume it is a good Rule, To diſpenſe what we intend to any, as ſoon as may be, for, delays are hurtful oftentimes, both to them, and our ſelves; firſt, as to them, It is ſure, the longer we delay, the longer they groan under the preſent want, and, after we have deſigned them a Relief, it is in ſome degree a cruelty, to defer beſtowing of it, for, ſo long we prolong their ſufferings. You will think him a Hard-hearted Phyſician, that having a certain cure for a man in pain, ſhould, when he might preſently apply it, make unneceſſary delays, and ſo keep the poor man ſtill in torture: and the ſame it is here; we want of the due compaſ-

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ſion, if we can be content our poor Brother ſhould have one hour of unneceſſary ſuffering, when we have preſent opportunity of Relieving him, or, If he be not in ſuch an Extremity of want, yet, whatever we intend him for his greater comfort, he loſes ſo much of it, as the time of the delay amounts to. Secondly, In reſpect of our ſelves, 'tis ill to defer; for, thereby we give advantage to the Temptations either of Satan, or our own Covetous Humour, to diſſwade us from it. Thus it fares too often with many Chriſtian duties; For want of a ſpeedy Execution, our purpoſes cool, and never come to act; ſo, many reſolve they will Repent, But becauſe they ſet not immediately upon it, one delay ſucceeds another, and keeps them from ever doing it at all; and ſo 'tis very apt to fall out In this caſe, eſpecially, with men who are of a Covetous Temper, and therefore they, of all others, ſhould not Truſt themſelves thus to delay.

9. Thirdly, We ſhould take care to give Prudently, that is, to give moſt, where it is moſt needed, and In ſuch a manner, as may do the Receiver moſt good. Charities do often miſcarry for want of this care, for, If we give at all Adventures to all that ſeem to want, we may ſometimes give more to thoſe, whoſe Sloth and lewdneſs is the cauſe of their want, than to thoſe who beſt deſerve it, and ſo, both Encourage the one In their Idleneſs, and diſable our ſelves from giving to the other. Yet I doubt not, ſuch may be the preſent wants even of the moſt unworthy, that we are to relieve them, But, where no ſuch preſ- *Prudently.*

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fing need is, we ſhall do beſt to chuſe out the fitter objects of charity, ſuch as are thoſe, who either are not able to labour, or elſe, have a greater charge than their labour can maintain, and to thoſe, our Alms ſhould be given alſo in ſuch manner, as may be moſt likely to do them good; the manner of which may differ according to the circumſtances of their condition; It may to ſome be Beſt perhaps, to give them by little and little, to others, the giving it all at once may tend more to their Benefit; and ſometimes, a ſeaſonable loan, may do as well as a gift, and that may be in the power ſometimes of thoſe, who are able to give but little: But, when we thus lend on charity, we muſt lend freely, without Uſe, and alſo, with a purpoſe, that, if he ſhould prove unable to pay, we will forgive ſo much of the Principal, as his needs require, and our abilities will permit. They want much of this charity, who clap up poor debtors in priſon, when they know they have nothing to anſwer the debt, which is a great cruelty, to make another miſerable, when nothing is gained to our ſelves by it.

10. Fourthly, We ſhould give liberally, we muſt not be ſtrait-handed in our Alms, and give by ſuch pitiful ſcantlings, as will bring almoſt no relief to the Receiver, for, that is a kind of mockery: 'tis as if one ſhould pretend to feed one that is almoſt famiſh'd, By giving him a crum of Bread; ſuch Doles as that, would be moſt ridiculous, yet I fear, 'tis too near the proportion of ſome mens Alms; ſuch men are Below thoſe Diſciples we read of, who knew only the Baptiſm of *John*, for 'tis to be obſerved, that

*John*

*John* Baptiſt, who was but the Forerunner of Chriſt, makes it a ſpecial part of his doctrine, that he *that hath two coats, ſhould impart to him that hath none*, Luke 3. 11. He ſays not, He that hath ſome great Wardrobe, But even he that hath but Two coats, muſt part with one of them; from whence we may gather, that, whatſoever is above (not our Vanity but) our need, ſhould thus be diſpoſed of, when our Brethrens neceſſity requires it. But if we look into the firſt time of the Goſpel, we ſhall find Chriſtianity far exceeded this proportion of *Johns*; the converts aſſigned not a part only, but frankly *gave all to the uſe of the Brethren*, Acts 4. And, though that being upon an extraordinary occaſion, will be no meaſure of our conſtant practice, yet it may ſhew us, How prime and Fundamental a part of Chriſtianity, this of Charity is, that, at the very firſt Founding of the Church, ſuch vaſt degrees of it were practiſed; and, if we farther conſider, what precepts of love are given us in the Goſpel, even, to the *laying down our lives for the brethren*, 1 John 3. 16. we cannot imagine, Our goods are in Gods account ſo much more precious than our lives, that He would command us to be prodigal of the one; and yet allow us to be ſparing of the other.

11. A multitude of Arguments might be brought to recommend this Bounty to all that profeſs Chriſt; I ſhall mention only two, which I find uſed by St. *Paul* to the *Corinthians* on this occaſion. The firſt is, the Example of Chriſt, 2 *Cor.* 8. 9. *For ye know the grace of our Lord Jeſus Chriſt, who though he was rich, yet for your ſakes he became*

*became poor, that ye through his poverty might be rich.* Chriſt Emptied himſelf of all that glory and greatneſs he Enjoyed in Heaven with his Father, and ſubmitted himſelf to a life of much meanneſs and poverty, only, to Enrich us. And therefore, for ſhame, let us not grudge to Empty our Coffers, to leſſen ſomewhat of our Heaps, to Relieve his poor Members. The ſecond, is the Expectation of Reward, which will be more or leſs, according to the degrees of our Alms, 2 *Cor.* 9. 6. *He that ſoweth ſparingly ſhall reap ſparingly, and he that ſoweth bountifully ſhall reap bountifully.* We think him a very Improvident Husband-man, that to ſave a little ſeed at preſent, ſows ſo thin, as to ſpoil his Crop; and the ſame folly 'twill be in us, If by the ſparingneſs of our Alms, we make our ſelves a lank Harveſt hereafter, loſe either all, or a great part of thoſe Rewards which God hath provided for the liberal Alms-giver. What is the proportion which may be called a liberal giving, I ſhall not undertake to ſet down, there being degrees even In liberality; one may give liberally, and yet another give more liberally than he; beſides, liberality is to be meaſured, not ſo much by what is given, as by the Ability of the giver. A man of a mean Eſtate may give leſs, than one of a great, and yet be the more liberal perſon, Becauſe that little, may be more out of his, than the greater is out of the others. Thus, we ſee Chriſt pronounces the poor widow to *have given more to the Treaſury, than all the rich men,* Luke 21. 3. not that her two mites were more than their rich gifts, But, that it was more for Her, ſhe having left nothing behind, where-

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as they gave out of their abundance what they might eaſily ſpare. Every man muſt herein judge for himſelf; we ſee the Apoſtle, though he earneſtly preſs the *Corinthians* to Bounty, yet preſcribes not to them how much they ſhall give, But leaves that to their own Breaſts, 2 *Cor.* 9. 7. *Every man according as he purpoſeth in his heart, ſo let him give.* But let us ſtill remember, that the more we give (provided we do not thereby fail in the ſupport of thoſe, that moſt immediately depend on us) the more acceptable it will be to God, and the more Rewardable by him. And to ſecure the performance of the duty of Alms-giving (what ever the proportion be) we may do very well to follow the Advice St. *Paul* gives the *Corinthians* in this matter, 1 *Cor.* 16. 2. *Upon the firſt day of the week, let every one of you lay by him in ſtore as God hath proſpered him.* If men would do thus, lay by ſomewhat weekly in ſtore, for this work of Charity, It were the ſureſt way, not to be unprovided of ſomewhat to give, when an occaſion offered it ſelf, and, By giving ſo by little and little, the Expence would become leſs ſenſible, and ſo be a means to prevent thoſe grudgings and repinings, which are apt to attend men in greater Diſburſements; and ſure this were in other reſpects alſo a very proper courſe, for, when a Trades-man caſts up his weekly Account, and ſees what his gains have been, 'tis of all others the moſt ſeaſonable time to offer this Tribute to God, out of what he hath By his Bleſſing gained. If any will ſay, They cannot ſo well weekly reckon their gains, as by longer ſpaces of time, I ſhall not contend with them for that preciſe

preciſe time, let it be done monthly, or quarterly, ſo it be done. But, that ſomewhat ſhould ſtill be laid by in Bank for theſe uſes, rather than left looſe to our ſudden Charities, is ſure, very expedient; and I doubt not, whoever will make Trial of it, will upon Experience acknowledge it to be ſo.

*Charity, in reſpect of the Credit.*

12. The fourth Exerciſe of our Charity is, towards the Credit of our neighbour: and of this we may have many occaſions; ſometimes, towards the Innocent, and ſometimes alſo, towards the guilty. If one whom we know to be an Innocent perſon, be Slandered, and Traduced, Charity binds us to do what we may, for the declaring his Innocency, and delivering him from that falſe Imputation, and that, not only By witneſſing, when we are called to it, But By a voluntary offering our Teſtimony on his behalf; or, If the Accuſation be not before a Court of Juſtice, and ſo, there be no place for that our more ſolemn Teſtimony, But that it be only a Slander toſt from one to another, yet even there, we are to do what we can to clear him, By taking all occaſions, publickly to declare what we know of his Innocency. But, even to the guilty, there is ſome Charity of this kind to be performed, ſometimes, By Concealing the fault, if it be ſuch, that no other part of Charity to others, make it neceſſary to diſcover, or, Be it not ſo notorious, as that it will be ſure to Betray it ſelf. The wounds of Reputation are of all others the moſt Incurable, and therefore, It may well become Chriſtian Charity to prevent them, even where

where they have been deſerved; and perhaps, ſuch a Tenderneſs in Hiding the Fault, may ſooner bring the Offender to Repentance, If it be ſeconded (as it ought to be) with all Earneſtneſs of private Admonition: But if the Fault be ſuch, that it be not to be concealed, yet, ſtill there may be place for this Charity, in Extenuating and leſſening it, as far as the circumſtances will bear; As, if it were done ſuddenly and Raſhly, Charity will allow ſome Abatement of the Cenſure, which would belong to a Deſigned and Deliberate Act; and ſo proportionably in other circumſtances. But, the moſt frequent Exerciſes of this Charity, happen towards thoſe, of whoſe either Innocency, or guilt, we have no knowledge, But are By ſome doubtful Actions brought under ſuſpicion: And here we muſt remember, that it is the Property of love, not to think Evil, to judge the beſt; and therefore, we are both to abſtain from uncharitable Concluſions of them, our ſelves, and as much as lies in us, to keep others from them alſo, and ſo Endeavour to preſerve the Credit of our neighbour; which is oftentimes as much ſhaken By unjuſt ſuſpicions, as it would be By the Trueſt Accuſation. To theſe Caſes, I ſuppoſe, belongs that precept of Chriſt, *Mat.* 7. 1. *Judge not*; and when we conſider, How that is backt in the following words, *That ye be not judged*, we ſhall have cauſe to believe it no ſuch light matter, as the world ſeems to account it; Our unmerciful Judging of others will be paid home to us, in the ſtrict and ſevere Judgement of God.

*The acts of charity, In some respects, acts of Justice also.*

13. I have now gone through this Active Charity, as it relates to the four several capacities of our Brethren, many of the particulars whereof were before briefly mentioned, when we spake of Justice. If any think it Improper, that the same Acts should be made part of Justice, and Charity too, I shall desire them to consider, that, Charity being by Christs command become a Debt to our Brethren, all the parts of it may In that respect be ranked under the Head of Justice, since 'tis sure, paying of Debts is a part of that: Yet, Because In our common use, we do distinguish between the Offices of Justice, and Charity, I have chose to Enlarge on them, In particular reference to Charity. But I desire it may still be Remembred, that, whatsoever is under precept, is so much a due from us, that we sin, not only against Charity, but Justice too, If we neglect it; which deserves to be considered, the more to stir up our care to the performance, and the rather, Because there seems to be a common Error In this point. Men look upon their Acts of Mercy, as things purely Voluntary, that they have no Obligation to; and the effect of it is this, that they are apt to think very highly of themselves, when they have performed any, though never so mean, But never blame themselves, though they omit all: which is a very dangerous, But withal a very natural fruit of the former Perswasion. If there be any Charities, wherein Justice is not concerned, they are those which for the height

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and degrees of them are not made matter of ſtrict Duty, that is, are not in thoſe degrees commanded by God: and even After theſe, 'twill be very reaſonable for us to labour; but that cannot be done, without taking the lower and neceſſary degrees in our way; and therefore, let our firſt care be for them.

*The great rule of Charity.*

14. To help us wherein, there will be no better means, than to keep before our Eyes that grand Rule of *Loving our neighbours as our ſelves*; This, the Apoſtle makes the ſum of our Whole duty to our Neighbours, *Rom.* 13. 9. Let this therefore be the Standard, whereby to meaſure all thy actions, which relate to others; when ever any neceſſity of thy Neighbours preſents it ſelf to thee, Ask thy ſelf, whether, If thou wert in the like caſe, thy love to thy ſelf would not make thee induſtrious for Relief, and then Reſolve, thy love to thy Neighbour muſt have the ſame effect for him. This is that Royal Law, as St. *James* calls it, *Jam.* 2. 8. which all that profeſs themſelves Subjects to Chriſt, muſt be ruled by; and whoſoever is ſo, will not fail of performing all charities to others, Becauſe 'tis ſure, He would upon the like occaſions have all ſuch performed to himſelf. There is none but wiſhes to have his good name defended; his poverty relieved; his bodily ſuffering ſuccoured; only, It may be ſaid, that, In the Spiritual wants, there are ſome ſo careleſs of themſelves, that they wiſh no ſupply; they deſire no reproofs, no inſtructions; nay, are angry when they are given them; It may therefore

ſeem, that ſuch men are not By vertue of this Rule tied to thoſe ſorts of Charities. To this I anſwer, That, the love of our ſelves, which is here ſet as the meaſure of that to our Neighbour, is to be underſtood, to be that Reaſonable love which men ought to have, and therefore, though a man fail of that due love he owes himſelf, yet his Neighbour hath not thereby Forfeited his Right, He has ſtill a claim to ſuch a degree of our love, as is anſwerable to that, which in right we ſhould bear to our ſelves, and ſuch, I am ſure is that care of our ſpiritual eſtate, and therefore 'tis not our deſpiſing our own Souls, that will Abſolve us from Charity to other mens: yet I ſhall not much preſs this duty in ſuch men, I being neither likely, that they will be perſwaded to it, or, do any good by it, their ill Example will overwhelm all their good Exhortations, and make them unfruitful.

*Peace-making,*

15. There is yet one Act of Charity Behind, which does not properly fall under any one of the former Heads, and yet may relate to them all, and that is, The Making peace and Amity among others: By doing whereof we may much benefit both the Souls, Bodies, Goods and Credit of our Brethren; for, all theſe are in danger, By ſtrife and contention. The Reconciling of Enemies is a moſt Bleſſed work, and brings a Bleſſing on the actors: We have Chriſts word for it, *Bleſſed are the Peace-makers*, Matth. 5. 9. and therefore, we may be Incouraged diligently to lay hold of all opportunities of doing this office of Charity, to uſe all our Art and endeavour

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to take up all grudges and quarrels we diſcern among others; neither muſt we only labour to Reſtore peace, where it is loſt, But to preſerve it, where it is: Firſt, generally, By ſtriving to beget in the Heart of all we converſe with, a true value of that moſt precious Jewel, Peace; Secondly, particularly, By a timely prevention of thoſe jars and unkindneſſes, we ſee likely to fall out. It may many times be in the power of a diſcreet friend, or neighbour, to cure thoſe miſtakes and miſapprehenſions, which are the firſt Beginnings of quarrels and contentions; and, It will be both more Eaſie, and more profitable, thus to prevent, than pacifie ſtrifes. 'Tis ſure, 'tis more Eaſie, for, when a quarrel is once broken out, 'tis like a violent flame, which cannot ſo ſoon be quencht, as it might have been, whileſt it was but a ſmothering fire. And then, 'tis alſo more profitable, for, it prevents many ſins, which in the progreſs of an Open contention, are almoſt ſure to be committed. *Solomon* ſays, *In the multitude of words there wanteth not ſin*, Prov. 10. 19. which cannot more truly be ſaid of any ſorts of Words, than thoſe that paſs in Anger, and then, though the quarrel be afterwards compoſed, yet, thoſe ſins will ſtill remain on their Account; and therefore, it is a great Charity to prevent them.

16. But, to fit a man for this ſo Excellent an Office of Peace-making, 'tis neceſſary, that He be firſt remarkably peaceable himſelf; for, with what face canſt thou perſwade others

*He that undertakes it, muſt be peaceable himſelf.*

others to that, which thou wilt not perform thy ſelf? Or, How canſt thou expect thy perſwaſions ſhould work? 'Twill be a ready Reply in every mans mouth, *Thou Hypocrite, caſt out firſt the beam out of thine own eye*, Matth. 7. 6. and therefore be ſure, thou qualifie thy ſelf for the work. There is one point of Peaceableneſs, which ſeems to be little regarded among men, and that is, In the Caſe of Legal Treſpaſſes; Men think it nothing, to go to Law about every petty trifle, and as long as they have but Law on their ſide, never think they are to be Blame: But ſure, Had we that true peaceableneſs of ſpirit which we ought, we ſhould be unwilling for ſuch ſlight matters to trouble and diſquiet our Neighbours. Not that all going to Law is utterly Unchriſtian, But ſuch kind of Suits eſpecially, as are upon contentiouſneſs, and ſtoutneſs of Humour, to defend ſuch an Inconſiderable right, as the parting with, will do us little or no harm, or, which is yet worſe, to Avenge ſuch a Treſpaſs.

*Of going to Law.*

* And even In great matters, He that ſhall part with ſomewhat of his Right, for love of Peace, does ſurely the moſt Chriſtianly, and moſt agreeably to the Advice of the Apoſtle, 1 *Cor.* 6. 7. *Rather to take wrong, and ſuffer our ſelves to be defrauded.* But, If the Damage be ſo unſupportable, that it is neceſſary for us to go to Law, yet even then, we muſt take care of preſerving Peace; firſt, By carrying ſtill a Friendly and Chriſtian temper towards the party, not ſuffering our Hearts to be at all eſtranged from him; ſecondly By being willing to yield to any reaſonable Terms

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of Agreement, whenever they ſhall be offered; and truly, If we carry not this Temper of Mind in our Suits, I ſee not, How they can be reconcileable with that Peaceableneſs ſo ſtrictly required of all Chriſtians. Let thoſe conſider this, who make it their pleaſure, themſelves to diſquiet their Neighbour, or, their Trade, to ſtir up others to do it. This tender regard of Peace, both in our ſelves, and others, is Abſolutely neceſſary to be entertained of all thoſe, who own themſelves to be the Servants of him, whoſe Title it is, to be the *Prince of Peace*, Iſa. 9. 6.

17. All that remains to be toucht on, concerning this Charity of the Actions, is the Extent of it, which muſt be as large, as the former of the Affections, even, to the taking in, not only Strangers, and thoſe of no Relation to us, But even, of our Bittereſt Enemies. I have already ſpoken ſo much of the Obligation we are under to Forgive them, that I ſhall not here ſay any thing of that, But that being ſuppoſed a Duty, 'twill ſure then appear no unreaſonable thing, to proceed one ſtep further, By doing them good Turns; for, when we have once Forgiven them, we can then no longer account them Enemies, and ſo, 'twill be no hard matter, even to fleſh and bloud, to do all kind things to them. And Indeed this is the way, By which we muſt Try the Sincerity of our Forgiveneſs. 'Tis eaſie to ſay, I Forgive ſuch a man, But, If when an opportunity of doing him good is offered, Thou declineſt it, 'tis apparent, there yet lurks the old

*This Charity of the actions, muſt reach to Enemies.* *

malice in thy Heart; where there is a through Forgiveneſs, there will be as great a readineſs to Benefit an Enemy, as a Friend: nay, perhaps in ſome reſpects a greater, A true charitable perſon looking upon it as an eſpecial prize, when he has an opportunity of evidencing the truth of his Reconciliation, and obeying the precept of his Saviour, by *doing good to them that hate him*, Mat. 5. 44. Let us therefore Reſolve, that, Actions of kindneſs are to be performed to our Enemies, for which we have not only the command, but alſo the Example of Chriſt, who had not only ſome Inward Relentings towards us his obſtinate and moſt provoking Enemies, But ſhewed it in Acts, and thoſe, no cheap, or Eaſie ones, but ſuch as coſt him his deareſt Bloud. And ſurely, we can never pretend, to be either Obeyers of his Command, or, Followers of his Example, if we grudge to Teſtifie our loves to our Enemies By thoſe ſo much cheaper ways *of feeding them in hunger*, and the like, recommended to us by the Apoſtle, *Rom.* 12. 20. But, if we could perform theſe Acts of kindneſs to Enemies In ſuch manner, as might draw them from their Enmity, and win them to Peace, the Charity would be doubled; And this we ſhould aim at, for, that we ſee the Apoſtle ſets as the End of the forementioned Acts of feeding, &c. that we may *heap coals of fire on their heads*, not coals to Burn, But to Melt them, into all love and tenderneſs towards us; and this were indeed the moſt complete way of Imitating Chriſts Example, who, In all he did and ſuffered for us, deſigned the Reconciling of us to himſelf.

18. I

18. I have now ſhewed you the ſeveral parts of our duty to our Neighbour, towards the performance whereof, I know nothing more neceſſary, than, the Turning out of our Hearts that Self-love which ſo often poſſeſſes them, and that, ſo wholly, that it leaves no room for Charity, nay, nor Juſtice neither, to our Neighbour. By this Self-love, I mean not, that true love of our ſelves, which is the love and care of our Souls (for, that would certainly help, not hinder us in this duty) But I mean, that Immoderate love of our own worldly Intereſts and advantages, which is apparently the Root of all both Injuſtice, and Uncharitableneſs towards others. We find this ſin of Self-love ſet by the Apoſtle in the Head of a whole troop of ſins, 2 *Tim.* 3. 2. as if it were ſome principal Officer in Satans Camp; and certainly, not without reaſon, for, it never goes without an Accurſed Train of many other ſins, which, like the Dragons tail, *Rev.* 12. 4. ſweeps away all care of duty to others. We are by it made ſo Vehement and Intent upon the pleaſing our ſelves, that we have no regard to any body elſe, contrary to the direction of St. *Paul*, *Rom.* 15. 2. which is, not to pleaſe our ſelves, *But every man to pleaſe his Neighbour for his good, to edification*; which he backs with the Example of Chriſt, Verſe 3. *For, even Chriſt pleaſed not himſelf*: If therefore we have any ſincere deſire to have this vertue of Charity rooted in our hearts, we muſt be careful to weed out this ſin of Self-love, for, 'tis impoſſible they can proſper together.

*Self-love, an hindrance to this Charity.*

*Prayer, a means to procure it.*

19. But, when we have removed this Hindrance, we must remember, that this, as all other graces, proceeds not from ourselves, It is the gift of God, and therefore, we must earnestly pray to him to work it in us, to send his Holy Spirit, which once appeared in the form of a Dove, (a meek and gall-less creature,) to frame our hearts to the same Temper, and enable us rightly to perform this duty.

*Christian duties, both possible, and pleasant.*

20. I Have now past through those several Branches I at first proposed, and shewed you, what is our Duty to God, our Selves, and our Neighbour: Of which I may say, as it is, *Luke* 10. 28. *This do, and thou shalt live.* And surely, It is no Impossible task to perform this in such a measure, as God will graciously accept, that is, In Sincerity, though not In Perfection, for, God is not that austere Master, *Luke* 19. 20. *That reaps where he has not sowed*, He requires nothing of us, which he is not ready By his Grace to enable us to perform, If we be not wanting to our selves, either, In asking it by Prayer, or, In using it by Diligence. And as it is not Impossible, so neither is it such a sad melancholy task, as men are apt to think it. 'Tis a special policy of Satans, to do as the Spies did, *Numb.* 23. 28. *Bring up an ill report upon this good Land*, this State of Christian life, thereby to discourage us from entring into it, to fright us with I know not what Gyants we shall meet with; but, let us not thus be cheated,

cheated, let us but take the courage to try, and we shall indeed find it a *Canaan, a Land flowing with milk and honey*: God is not in this respect to his people *a wilderness, a Land of darkness*, Jer. 2. 31. His Service does not bereave men of any true Joy, But helps them to a great deal: Christs yoke is an easie, nay, a pleasant yoke, his burden a light, yea a gracious burden. There is in the Practice of Christian Duties a great deal of present pleasure, and if we feel it not, It is because of the Resistance our vicious and sinful customs make, which By the contention raises an uneasiness. But then first, that is to be charged only to our selves, for, having got those ill customs, and thereby made that Hard to us, which in it self is most pleasant; the Duties are not to be Accused for it. And then secondly, even there the pleasure of subduing those ill Habits, overcoming those corrupt customs is such, as hugely outweigheth all the trouble of the combate.

*Even when they expose us to outward sufferings.*

21. But it will perhaps be said, that, some parts of piety are of such a nature, as will be very apt to expose us to persecutions and sufferings in the world, and that those are not Joyous but grievous.

I answer, that, Even In those there is matter of Joy. We see the Apostles thought it so, *They rejoyced that they were counted worthy to suffer for Christs name*, Acts 4. 41. and St. *Peter* tells us, *That if any suffer as a Christian, he is to glorifie God for it*, 1 Pet. 4. 16. There is such a Force and

vertue In the Teſtimony of a good Conſcience, as is able to change the greateſt ſuffering into the greateſt Triumph, and that Teſtimony we can never have more clear and lively, than when we ſuffer for Righteouſneſs ſake; ſo that you ſee Chriſtianity is very Amiable, even In its ſaddeſt dreſs, the Inward comforts of it do far ſurpaſs all the Outward Tribulations that attend it, and that even In the Inſtant, while we are In the ſtate of warfare upon earth. But then, If we look forward to the Crown of our victories, thoſe Eternal rewards in Heaven, we can never think thoſe Tasks ſad, though we had nothing at preſent to ſweeten them, that have ſuch Recompenſes await them at the End, were our labours never ſo heavy, we could have no cauſe to faint under them. Let us therefore, when ever we meet with any diſcouragements In our courſe, fix our Eye on this rich prize, and then *run with patience the race which is ſet before us*, Heb. 12. 2. Follow the Captain of our ſalvation through the greateſt ſufferings, yea, Even through the ſame red ſea of Bloud which he hath waded, whenever our Obedience to him ſhall require it; for, though our fidelity to him ſhould bring us to death it ſelf, we are ſure to be no loſers by it, for, to ſuch he hath promiſed a Crown of life, the very Expectation whereof is able to keep a Chriſtian more cheerful In his Fetters and dungeon, than a worldling can be In the midſt of his greateſt proſperities.

22. All

22. All that remains for me farther to add, is, earneſtly to Intreat and Beſeech the Reader, that without delay, He put himſelf into this ſo pleaſant and gainful a courſe, By ſetting ſincerely to the practice of all thoſe things, which either by this Book, or by any other means, he diſcerns to be his Duty, and the further he hath formerly gone out of his way, the more haſte it concerns him to make to get into it, and to uſe the more diligence in walking in it. He that hath a long journey to go, and finds he hath loſt a great part of his day in a wrong way, will not need much Intreaty, either, to turn into the right, or, to quicken his pace in it. And this is the caſe of all thoſe that have lived in any courſe of ſin, they are in a wrong road, which will never bring them to the place they aim at; nay, which will certainly bring them to the place they moſt fear and abhor; much of their day is ſpent, How much will be left to finiſh their journey in, none knows, perhaps the next hour, the next minute, the night of death may overtake them; what a madneſs is it then for them to defer one moment, to turn out of that path which leads to certain deſtruction, and to put themſelves in that, which will bring them to Bliſs and glory? Yet, ſo are men bewitched, and enchanted with the Deceitfulneſs of ſin, that no Intreaty, no perſwaſion can prevail with them, to make this ſo reaſonable, ſo neceſſary a change, not but that they acknowledge it needful to be done, But they are unwilling to do it yet, they would enjoy all the

*The danger of delaying our turning to God.*

pleaſures

pleaſures of ſin, as long as they live, and then they hope, at their death, or, ſome little time before it, to do all the Buſineſs of their Souls. But, alas! Heaven is too high to be thus jumpt into, the way to it, is a long and leiſurely Aſcent, which requires time to walk. The hazards of ſuch deferring, are more largely ſpoken of in the Diſcourſe of Repentance: I ſhall not here repeat them, but deſire the Reader ſeriouſly to lay them to heart, and then ſurely, he will think it ſeaſonable Counſel that is given by the Wiſe man, *Eccleſ.* 5. 7. *Make no tarrying to turn to the Lord, and put not off from day to day.*

# FINIS.

God Bleſs the Reading of this Pretious Book
Feb: 28. 1710

March last 1700. Aug. 17. 1700.

# PRIVATE
# DEVOTIONS
For feveral
# OCCASIONS,
*ORDINARY,*
And
*EXTRAORDINARY.*

*LONDON,*
Printed for *Timothy Garthwait,*
1667.

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CHRISTIAN READER,

I *Have, for the help of thy Devotions, ſet down ſome* FORMS *of* PRIVATE PRAYER, *upon* ſeveral occaſions: *If it be thought an omiſſion, that there are none for Families, I muſt anſwer for my ſelf, that it was not from any opinion, that God is not as well to be worſhipp'd in the Family as the Cloſet; but, becauſe the Providence of God, and the Church, hath already furniſhed thee for that purpoſe, infinitely beyond what my utmoſt care could do. I mean, the* PUBLICK LITURGY, *or* COMMON-PRAYER, *which, for all publick addreſſes to God (and ſuch are Family-prayers) are ſo excellent and uſeful, that we may ſay of it, as* David *did of* Goliath's *ſword,* 1 Sam. 21. 9. There is none like it.

## DIRECTIONS *for the* MORNING.

*As ſoon as ever thou awakeſt in the morning, lift up thy heart to God in this, or the like ſhort Prayer.*

LORD, as thou haſt awaked my Body from ſleep, ſo By thy grace awaken my Soul from ſin; and make me ſo to walk before thee this day, and all the reſt of my life, that, when the laſt trumpet ſhall awake me out of my grave, I may riſe to the life Immortal, through Jeſus Chriſt.

*When*

*When thou haſt thus begun, ſuffer not (without ſome urgent neceſſity) any worldly thoughts to fill thy mind, till thou haſt alſo paid thy more ſolemn Devotions to Almighty God, and therefore, during the time thou art dreſſing thy ſelf, (which ſhould be no longer than common decency requires) exerciſe thy mind in ſome ſpiritual thoughts: as for example, conſider, to what* Temptations *thy buſineſs, or* company, *that day are moſt like to lay thee open, and arm thy ſelf with Reſolutions againſt them; or again, conſider, what* Occaſions of doing ſervice *to God, or good to thy neighbour, are that day moſt likely to preſent themſelves, and reſolve to embrace them; and alſo contrive how thou mayeſt improve them to the uttermoſt. But eſpecially it will be fit for thee, to Examine, whether there have any ſin eſcaped thee ſince thy laſt nights Examination. If after theſe conſiderations any further leiſure remain, thou mayeſt profitably employ it, in meditating on the general* Reſurrection (*whereof our riſing from our beds is a repreſentation*) *and of that dreadful* Judgement *which ſhall follow it, and then think with thy ſelf, in what preparation thou art for it, and reſolve to husband carefully every minute of thy time towards the fitting thee for that great account. As ſoon as thou art ready, retire to ſome private place, and there offer up to God thy Morning Sacrifice of praiſe, and Prayer.*

## *Prayers for the Morning.*

### *At thy firſt kneeling down, ſay,*

O Holy, bleſſed and glorious Trinity, three perſons and one God, have mercy upon me a miſerable ſinner.

LORD, I know not what to pray for as I ought, O let thy Spirit help my Infirmities, and enable me to offer up a ſpiritual Sacrifice acceptable to thee By Jeſus Chriſt.

## *A Thankſgiving.*

O Gracious Lord, whoſe mercies endure for ever, I thy unworthy ſervant, who have ſo deeply taſted of them, deſire to render thee the tribute of my humbleſt praiſes for them. In thee, O Lord, I live, and move, and have my being: thou firſt madeſt me to be, and then, that I might not be miſerable, but happy, thou ſenteſt thy Son out of thy boſom to Redeem me from the power of my ſins, By his Grace, and from the puniſhment of them, By his Blood, and By both to bring me to his glory. Thou haſt By thy mercy cauſed me to be born within thy peculiar fold, the Chriſtian Church, where I was early conſecrated to thee In Baptiſm, and have been partaker of all thoſe ſpiritual helps which might aid me to perform that Vow I there made to thee; and, when by my own wilfulneſs

wilfulneſs, or negligence I have failed to do it, yet Thou In thy manifold mercies haſt not forſaken me, But, haſt graciouſly invited me to repentance; afforded me all means both outward and inward for it, and with much patience haſt attended and not cut me off In the acts of thoſe many damning ſins I have committed, as I have moſt juſtly deſerved. It is, O Lord, thy Reſtraining grace alone By which I have been kept back from any the greateſt ſins, and It is thy Inciting and Aſſiſting grace alone, By which I have been enabled to do any the leaſt good; therefore, not unto me, not unto me, but unto thy name be the praiſes. For theſe and all other thy ſpiritual bleſſings, my ſoul doth magnifie the Lord, and all that is within me praiſe his holy Name. I likewiſe praiſe thee for thoſe many outward Bleſſings I enjoy, as health, friends, food and raiment, the comforts, as well as the neceſſaries of this life, for thoſe continual Protections of thy hand, By which I, and mine, are kept from dangers, and thoſe gracious Deliverances thou haſt often afforded out of ſuch as have befallen me, and, for that mercy of thine whereby thou haſt ſweetned and allayed thoſe troubles, thou haſt not ſeen fit wholly to remove: for thy particular preſervation of me this night, and all other thy goodneſs towards me. Lord, grant that I may render thee not only the fruit of my lips, but, the obedience of my life, that ſo theſe bleſſings here may be an earneſt of thoſe richer Bleſſings thou haſt prepared for thoſe that love thee, and that, for his ſake, whom thou haſt made the Author of

Eternal

Eternal Salvation to all that obey him; even, Jeſus Chriſt.

## *A Confeſſion.*

O Righteous Lord, who hateſt iniquity, I thy ſinful creature caſt my ſelf at thy feet, acknowledging, that I moſt juſtly deſerve to be utterly abhorred and forſaken by thee; for, I have drunk iniquity like water, gone on in a continued courſe of ſin and rebellion againſt thee, daily committing thoſe things thou forbiddeſt, and leaving undone thoſe things thou commandeſt; mine heart, which ſhould be an habitation for thy ſpirit, is become a cage of unclean birds, of foul and diſordered affections; and, out of this abundance of the heart my mouth ſpeaketh; my hands act, ſo that in thought, word, and deed, I continually tranſgreſs againſt thee. (*Here mention the greateſt of thy ſins.*) Nay, O Lord, I have deſpiſed that goodneſs of thine which ſhould lead me to Repentance, hardning my heart againſt all thoſe means thou haſt uſed for my amendment. And now, Lord, what can I expect from thee, but judgement and fiery indignation, that is indeed the due reward of my ſins? But, O Lord, there is mercy with thee, that thou mayeſt be feared. O fit me for that mercy By giving me a deep and hearty Repentance, and then, according to thy goodneſs, let thine anger and thy wrath be turned away from me; look upon me In thy Son, my bleſſed Saviour, and, for the me-

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rit of his ſufferings, pardon all my ſins: And, Lord, I beſeech thee, By the power of thy grace ſo to renew and purifie my heart, that I may become a new creature, utterly forſaking every evil way, and living in conſtant, ſincere, univerſal obedience to thee, all the reſt of my days, that, Behaving my ſelf as a good and faithful ſervant, I may By thy mercy at the laſt be received into the joy of my Lord. Grant this for Jeſus Chriſt his ſake.

## *A Prayer for Grace.*

O Moſt gracious God, from whom every good and perfect gift cometh, I wretched creature, that am not able of my ſelf ſo much as to think a good thought, Beſeech thee to work in me both to Will, and Do, according to thy good pleaſure. Inlighten my mind, that I may know thee, and let me not be barren or unfruitful in that knowledge; Lord, work in my heart a true Faith; a purifying Hope; and an unfeigned Love towards thee; give me a full Truſt on thee, Zeal for thee, Reverence of all things that relate to thee; make me Fearful to offend thee; Thankful for thy mercies; Humble under thy corrections; Devout in thy Service; Sorrowful for my ſins; and grant that in all things I may behave my ſelf ſo, as befits a creature to his Creator; a ſervant to his Lord; Enable me likewiſe to perform that Duty I owe to my ſelf; give me that Meekneſs, Humility, and Contentedneſs whereby I may always poſſeſs

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my ſoul in Patience and thankfulneſs; make me Diligent in all my duties; watchful againſt all temptations; perfectly pure and Temperate; and ſo moderate in my moſt lawful enjoyments, that they never become a ſnare to me; make me alſo, O Lord, to be ſo affected towards my Neighbour, that I never tranſgreſs that royal Law of thine, of loving him as my ſelf; grant me exactly to perform all parts of Juſtice, yielding to all whatſoever by any kind of Right becomes their due, and give me ſuch Bowels of mercy and compaſſion, that I may never fail to do all acts of Charity to all men, whether friends, or enemies, according to thy command, and example. Finally, I beſeech thee, O Lord, to ſanctifie me throughout, that my whole ſpirit, and ſoul, and body, may be preſerved blameleſs, unto the coming of our Lord Jeſus Chriſt; to whom, with thee, and the Holy Ghoſt, be all honour, and glory, for ever. *Amen.*

## *Interceſſion.*

O Bleſſed Lord, whoſe mercy is over all thy works, I beſeech thee to have mercy upon all men, and grant, that the precious ranſom which was paid by thy Son for all, may be effectual to the ſaving of all. Give thy inlightning Grace, to thoſe that are in darkneſs, and thy converting grace, to thoſe that are in ſin; look with thy tendereſt compaſſions upon the Univerſal Church. O be favourable and gracious unto *Sion*, build thou the walls of *Jeruſalem*: unite

unite all thoſe that profeſs thy name to thee, By purity, and holineſs; and to each other, By Brotherly love. Have mercy on This deſolate Church, and ſinful Nation; thou haſt moved the Land and divided it, heal the ſores thereof, for it ſhaketh; make us ſo truly to repent of thoſe ſins which have provoked thy Judgements, that thou alſo mayeſt turn, and repent, and leave a Bleſſing behind thee. Bleſs thoſe whom thou haſt appointed our governors, whether in Church, or State: ſo rule their hearts, and ſtrengthen their hands, that they may neither want will, nor power, to puniſh wickedneſs and vice, and to maintain Gods true Religion and Vertue. Have pity, O Lord, on all that are in affliction; Be a Father to the fatherleſs, and plead the cauſe of the Widow; comfort the feeble-minded; ſupport the weak; heal the ſick, relieve the needy, defend the oppreſſed, and adminiſter to every one according to their ſeveral neceſſities; let thy bleſſings reſt upon all that are near and dear to me, and grant them whatſoever thou ſeeſt neceſſary, either to their Bodies, or their Souls. (*Here name thy neareſt Relations.*) Reward all thoſe that have done me good; and pardon all thoſe that have done, or wiſht me evil, and work in them, and me, all that good which may make us acceptable in thy ſight, through Jeſus Chriſt.

*For*

## *For Preſervation.*

O Merciful God, By whoſe bounty alone it is, that I have this day added to my life, I beſeech thee, ſo to guide me in it By thy grace, that I may do nothing which may diſhonour thee, or wound my own ſoul, But that I may diligently apply my ſelf to do all ſuch good works, as thou haſt prepared for me to walk in; and, Lord, I beſeech thee, give thy Angels charge over me, to keep me in all my ways, that no evil happen unto me, nor any plague come nigh my dwelling, But that I, and mine, may be ſafe under thy gracious protection, through Jeſus Chriſt.

O Lord, pardon the wandrings and coldneſs of theſe petitions, and deal with me, not according, either to my prayers, or deſerts, But according to my needs, and thine own rich mercies in Jeſus Chriſt, In whoſe bleſſed Name and Words, I conclude theſe my Imperfect prayers; ſaying, *Our Father*, &c.

## *Directions for Night.*

*AT NIGHT, when it draws towards the time of reſt, Bethink thy ſelf, how thou haſt paſſed the day; Examine thine own heart, what ſin, either of Thought, Word, or Deed, thou haſt committed; what opportunity of doing good thou haſt omitted,*

*ted, and, whatsoever thou findest to accuse thy self of, confess humbly and penitently to God, renew thy purposes, and resolutions of amendment, and beg his pardon in Christ, and this, not slightly, and only as of course, But with all devout Earnestness, and heartiness, as thou wouldest do, If thou wert sure thy death were as near approaching as thy sleep, which, for ought thou knowest, may be so indeed, and therefore, thou shouldest no more venture to sleep unreconciled to God, than thou wouldest dare to dye so. In the next place, consider, what special and extraordinary mercies thou hast that day received, as, If thou hast had any great deliverance, either, in thy inward man, from some dangerous temptations; or, in thy outward, from any great and apparent danger; and, offer to God thy hearty and devout praise for the same; or, if nothing Extraordinary have so happened, and, thou hast been kept even from the approach of danger, thou hast not the less, but the greater cause to magnifie God, who hath By his protection so guarded thee, that not so much as the fear of evil hath assaulted thee. And therefore, omit not to pay him the tribute of humble thankfulness, as well for his usual and daily preservations, as his more Extraordinary deliverances. And, above all endeavour still By the considerations of his mercies, to have thy heart the more closely knit to him, remembring, that every favour received from him, is a new Engagement upon thee to love and obey him.*

## *Prayers for Night.*

O Holy, bleſſed and glorious Trinity, three Perſons, and one God, have mercy upon me a miſerable ſinner.

Lord, I know not what to pray for as I ought, O let thy Spirit help my Infirmities, and Enable me to offer up a ſpiritual Sacrifice, acceptable unto thee By Jeſus Chriſt.

## *A Confeſſion.*

O MOST Holy Lord God, who art of purer eyes then to behold iniquity, how ſhall I abominable wretch dare to appear before thee, who am nothing but pollution? I am defiled in my very nature, having a backwardneſs to all good, and a readineſs to all evil; But I have defiled my ſelf yet much worſe, By my own actual ſins, and wicked cuſtoms: I have tranſgreſt my duty to Thee, my Neighbour, and my Self, and that, both in thought, in word, and in deed, By doing thoſe things which thou haſt expreſly forbidden, and By neglecting to do thoſe things thou haſt commanded me. And this, not only through ignorance and frailty, But knowingly, and wilfully, againſt the motions of thy Spirit, and the checks of my own conſcience to the contrary. And, to make all theſe out of meaſure ſinful, I have gone on in a daily courſe of repeating theſe provocations againſt thee, not-

withſtanding all thy calls to, and my own purpoſes and vows of amendment; yea, this very day, I have not ceaſed to add new ſins to all my former guilts. (*Here, name the particulars.*) And now, O Lord, what ſhall I ſay, or, how ſhall I open my mouth, ſeeing I have done theſe things? I know, that the wages of theſe ſins is death; But, O thou who willeſt not the death of a ſinner, have mercy upon me; work in me, I beſeech thee, a ſincere contrition, and a perfect hatred of my ſins; and let me not daily confeſs, and yet as daily renew them: But grant, O Lord, that from this inſtant I may give a bill of Divorce to all my moſt beloved luſts, and then, Be thou pleaſed to marry me to thy ſelf in truth, in righteouſneſs and holineſs. And, for all my paſt ſins, O Lord, receive a Reconciliation; accept of that ranſom thy bleſſed Son hath paid for me, and for his ſake whom thou haſt ſet forth as a propitiation, pardon all my offences, and receive me to thy favour. And, when thou haſt thus ſpoken peace to my ſoul, Lord keep me, that I turn not any more to folly, But ſo eſtabliſh me with thy Grace, that no temptation of the world, the Devil, or my own fleſh may ever draw me to offend thee; that, being made free from ſin, and becoming a ſervant unto God, I may have my fruit unto holineſs, and the end Everlaſting life, through Jeſus Chriſt our Lord.

## *A Thanksgiving.*

O Thou Father of Mercies, who art kind, even to the unthankful, I acknowledge my ſelf to have abundantly experimented that gracious property of thine; for, notwithſtanding my daily provocations againſt thee, thou ſtill heapeſt mercy and loving kindneſs upon me. All my contempts and deſpiſings of thy ſpiritual favours, have not yet made thee withdraw them, But in the riches of thy goodneſs and long-ſuffering, thou ſtill continueſt to me the offers of grace and life, in thy Son. And, all my abuſes of thy temporal bleſſings thou haſt not puniſhed with an utter deprivation of them, But art ſtill pleaſed to affoord me a liberal portion of them. The ſins of this day thou haſt not repayed, as juſtly thou might'ſt, By ſweeping me away with a ſwift deſtruction, But haſt ſpared and preſerved me, according to the greatneſs of thy mercy. (*Here, mention the particular mercies of that day.*) What ſhall I render unto the Lord, for all theſe benefits he hath done unto me? Lord, let this goodneſs of thine lead me to repentance, and grant, that I may not only offer thee thanks and praiſe, But may alſo order my converſation aright, that ſo I may at the laſt, ſee the ſalvation of God, through Jeſus Chriſt.

*Here, uſe the Prayer for Grace, and that of Interceſſion, appointed for the Morning.*

## *For Preſervation.*

O Bleſſed Lord, the Keeper of Iſrael, that neither ſlumbreſt nor ſleepeſt, Be pleaſed in thy mercy to watch over me this night; keep me By thy grace, from all works of darkneſs, and defend me By thy power, from all dangers: grant me moderate and refreſhing ſleep, ſuch as may fit me for the duties of the day following. And, Lord, make me ever mindful of that time when I ſhall lye down in the duſt; and, Becauſe I know neither the day nor the hour of my Maſters coming, grant me grace, that I may be always ready, that I may never live in ſuch a ſtate, as I ſhall fear to dye in; But that, whether I live, I may live unto the Lord, or whether I dye, I may dye unto the Lord, ſo that living and dying I may be Thine, through Jeſus Chriſt.

*Uſe the ſame concluding Prayer, as in the Morning.*

*AS thou art putting off thy clothes, think with thy ſelf that the time approaches, that thou muſt put off thy Body alſo, and then, thy Soul muſt appear naked before Gods* judgment Seat; *and therefore thou hadſt need be careful, to make it ſo clean and pure By repentance, and holineſs, that he who will not look on iniquity, may graciouſly behold and accept it.*

Let

*Let thy Bed put thee in mind of thy Grave, and when thou lyest down, say,*

O Bleſſed Saviour, who, By thy precious death and burial, didſt take away the ſting of death, and the power of the grave, grant me the joyful fruits of that thy victory, and, be thou to me In life and death advantage.

I will lay me down in peace, and take my reſt; for it is thou, Lord, only, that makeſt me dwell in ſafety.

Into thy hands I commend my ſpirit; for, thou haſt redeemed it, O Lord, thou God of truth.

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*IN the* ANTIENT CHURCH, *there were beſides morning and night, four other times every day, which were called* HOURS OF PRAYER, *and, the zeal of thoſe firſt Chriſtians was ſuch, as made them conſtantly obſerved. It would be thought too great a ſtrictneſs now in this lukewarm age, to enjoyn the like frequency: yet, I cannot but mention the example, and ſay, that, for thoſe who are not by very neceſſary buſineſs prevented, it will be but reaſonable to imitate it, and make up in publick and private, thoſe* FOUR TIMES *of* PRAYER, *beſides the* OFFICES *already ſet down for* MORNING *and* NIGHT: *and, that none may be to ſeek how to exerciſe their devotions at theſe times, I have added divers* COLLECTS *for ſeveral Graces, whereof every man may uſe at each ſuch time of prayer, ſo many as his zeal and leaſure ſhall point out to him, adding, If*

*he pleaſe, one of the Confeſſions appointed for morning, or night, and, never omitting the* **LORDS PRAYER.**

*But, if any mans ſtate of life be really ſo Buſie, as will not allow him time for ſo long and ſolemn devotions; yet certainly, there is no man ſo overlaid with buſineſs, but that he may find leiſure oftentimes in a day to ſay the* **LORDS PRAYER** *alone: and therefore, let him uſe that, if he cannot more. But, becauſe it is the Character of a Chriſtian,* Phil. 3. 20. That he hath his converſation in Heaven, *It is very fit that, beſides theſe ſet times of Prayer, he ſhould divers times in a day By ſhort and ſudden* **EJACULATIONS** *dart up his ſoul thither. And, for this ſort of devotion, no man can want leiſure, for, it may be performed In the midſt of Buſineſs; the Artificer at his work; the Husbandman at his plough, may practice it. Now, as he cannot want time, ſo, that he may not want matter for it, I have thought it not unuſeful, out of that rich ſtore-houſe, the* **BOOK** *of* **PSALMS,** *to furniſh him with ſome texts, which may very fitly be uſed for this purpoſe; which, being learned by heart, will always be ready at hand to imploy his devotion; and, the matter of them being various, ſome, for pardon of ſin; ſome, for Grace; ſome, for the light of Gods countenance; ſome, for the Church; ſome, for Thanksgiving, &c. every man may fit himſelf according to the preſent need and temper of his ſoul. I have given theſe, not as a full Collection, but only a taſt, by which the Readers appetite may be raiſed to ſearch after more In that Book, and other parts of Holy Scripture.*

**COLLECTS**

# COLLECTS *for ſeveral* GRACES.

## *For Faith.*

O Bleſſed Lord, whom without Faith it is impoſſible to pleaſe, let thy Spirit, I beſeech thee, work in me ſuch a Faith, as may be acceptable in thy ſight, even, ſuch as worketh by love. O let me not reſt in a dead Ineffectual Faith, But grant, that it may be ſuch, as may ſhew it ſelf By my works, that it may be that victorious Faith, which may enable me to overcome the world, and conform me to the Image of that Chriſt, on whom I Believe; that ſo, at the laſt, I may receive the end of my Faith, even, the Salvation of my Soul, By the ſame Jeſus Chriſt.

## *For Hope.*

O Lord, who art the Hope of all the ends of the Earth, let me never be deſtitute of a well grounded Hope, nor yet poſſeſt with a vain preſumption; ſuffer me not to think, thou wilt either be reconciled to my ſins, or, reject my repentance: But give me, I beſeech thee, ſuch a Hope, as may be anſwerable to the only ground of Hope, thy Promiſes, and ſuch as may both encourage and enable me, to purifie

my ſelf from all filthineſs both of fleſh, and ſpirit, that ſo it may indeed become to me an Anchor of the ſoul, both ſure and ſtedfaſt, entring even within the vail; whither the Forerunner is for me entred, even, Jeſus Chriſt my High Prieſt, and Bleſſed Redeemer.

## *For the Love of God.*

O Holy and gracious Lord, who art infinitely Excellent in thy ſelf, and infinitely Bountiful and Compaſſionate towards me, I beſeech thee, ſuffer not my heart to be ſo hardned through the deceitfulneſs of ſin, as to reſiſt ſuch charms of love, But let them make deep and laſting Impreſſions on my Soul. Lord, thou art pleaſed to require my Heart, and thou only haſt right to it. O let me not be ſo ſacrilegiouſly unjuſt, as to alienate any part of it, But, enable me to render it up whole and intire to thee. But, O my God, thou ſeeſt it is already uſurped, the World, with its vanities, hath ſeized it, and like a ſtrong man armed keeps poſſeſſion. O thou who art ſtronger, come upon him, and take this unworthy Heart of mine, as thine own ſpoil; Refine it with that purifying fire of thy love, that it may be a fit habitation for thy Spirit. Lord, If thou ſee it fit, Be pleaſed to let me taſte of thoſe joys, thoſe raviſhments of thy love, wherewith thy Saints have been ſo Tranſported. But, If in this I know not what I ask, If I may not chuſe my place in thy Kindom, yet, O Lord, deny me not

not to drink of thy cup, let me have ſuch a ſincerity and degree of love, as may make me endure any thing for thy ſake; ſuch a perfect love as may caſt out all fear, and all ſloth too, that nothing may ſeem to me too grievous to ſuffer, or, too difficult to do, In obedience to thee; that, ſo expreſſing my love, By keeping thy Commandments, I may By thy mercy at laſt obtain that Crown of Life, which thou haſt promiſed to thoſe that love thee, through Jeſus Chriſt our Lord.

## *For Sincerity.*

O Holy Lord, who requireſt truth in the Inward parts, I humbly beſeech thee, to purge me from all Hypocriſie and unſincerity. The heart, O Lord, is deceitful above all things, and my Heart is deceitful above all hearts: O thou who ſearcheſt the heart and reins, try me, and ſeek the ground of my heart, and ſuffer not any accurſed thing to lurk within me, But purifie me, even with fire, ſo thou conſume my droſs. O Lord, I cannot deceive thee, But I may moſt eaſily deceive my ſelf. I beſeech thee, let me not reſt in any ſuch deceit; But, bring me to a ſight and hatred of my moſt Hidden corruptions, that I may not cheriſh any darling luſt, But, make an utter deſtruction of every *Amalekite*. O ſuffer me not to ſpeak peace to my ſelf, when there is no peace, But grant I may judge of my ſelf, as thou judgeſt of me, that I may never be at peace with my ſelf, till I am at perfect peace

with thee, and by purity of heart be qualified to see thee in thy Kingdom, through Jesus Christ.

## *For Devotion in Prayer.*

O Gracious Lord God, who not only permittest, but Invitest us miserable and needy creatures, to present our petitions to thee; grant, I beseech thee, that the Frequency of my prayer may be somewhat proportionable to those continual needs I have of thy mercy. Lord, I confess, It is the greatest honour, and greatest advantage, thus to be allowed access to thee; yet, so sottish and stupid is my prophane Heart, that it shuns, or frustrates the opportunities of it. My Soul, O Lord, is possest with a spirit of Infirmity, It is Bowed together, and can in no wise lift up it self to thee. O be thou pleased to cure this sad, this miserable disease; to Inspirit and Enliven this Earthly drossy Heart, that it may freely mount towards thee; that I may set a true value on this most valuable priviledge, and take delight in approaching to thee: and that my approaches may be with a Reverence some way answerable to that awful Majesty I come before; with an importunity and Earnestness answerable to those pressing wants I have to be supplied; and with such a Fixedness and Attention of mind, as no wandring thoughts may interrupt: that I may no more Incur the guilt of drawing near to thee with my lips, when my heart is far from thee,

thee, or, have my prayers turned into ſin; But may ſo ask, that I may receiue; ſeek, that I may find; knock, that it may be opened unto me: that, from praying to thee here, I may be tranſlated to the praiſing thee eternally in thy glory, through the Merits and Interceſſion of Jeſus Chriſt.

## *For Humility.*

O Thou High and Lofty One, that inhabiteſt Eternity, yet art pleaſed to dwell with the Humble ſpirit, pour into my heart, I beſeech thee, that excellent grace of Humility, which may utterly work out all thoſe vain conceits I have of my ſelf; Lord, convince me powerfully of my own wretchedneſs, make me to ſee that I am miſerable, and poor, and blind, and naked, and not only duſt, but ſin; that ſo, In all thy diſpenſations towards me, I may lay my hand upon my mouth, and heartily acknowledge, that I am leſs then the leaſt of thy mercies, and greater then the greateſt of thy judgments. And, O Lord, grant me not only to walk Humbly with my God, But even with men alſo, that I may not only ſubmit my ſelf to thy rebukes, But even to thoſe of my fellow Chriſtians, and with meekneſs receive and obey their admonitions. And make me ſo to behave my ſelf towards all, that I never do any thing through ſtrife and vain glory; and to that End grant, that, In lowlineſs of mind, I may eſteem every other man better then my ſelf,

and

and be willing, that others ſhould eſteem them ſo alſo; that I neither nouriſh any high opinion of my ſelf, nor covet one among others, But that, deſpiſing the vain praiſe of men, I may ſeek that praiſe which cometh from Thee only. That ſo, Inſtead of thoſe mean ſervile Arts I have uſed, to recommend me to the eſteem of men, I may now employ all my Induſtry and care, to approve my ſelf to thee, who reſiſteſt the proud, and giveſt grace to the humble: grant this, O Lord, for his ſake, who humbled himſelf unto the death of the Croſs, Jeſus Chriſt.

## *For the Fear of God.*

O Glorious Majeſty, who only art high, and to be feared, poſſeſs my ſoul with a holy awe and reverence of thee, that I may give thee the honour due unto thy Name, and may bear ſuch a reſpect to all things which relate to thee, that I may never prophane any Holy thing, or ſacrilegiouſly Invade what thou haſt ſet apart to thy ſelf. And, O Lord, ſince thou art a God that wilt not clear the guilty, let the dread of thy Juſtice make me tremble to provoke thee in any thing. O let me not ſo miſplace my Fear, as to be afraid of a man that ſhall die, and of the Son of man, who ſhall be made as graſs, and forget the Lord my Maker; But repleniſh my ſoul with that fear of the Lord, which is the Beginning of wiſdom, which may be as a Bridle to all my Brutiſh appetites, and keep me in a conſtant

conſtant conformity to thy Holy will. Hear me, O Lord, I beſeech thee, and put this fear in my heart, that I may not depart from thee, But may with fear and trembling work out my own ſalvation, through Jeſus Chriſt.

## *For Truſt on God.*

O Almighty Lord, who never faileſt them that Truſt on thee: Give me grace, I beſeech thee, In all my difficulties and diſtreſſes, to have recourſe to thee; to reſt and depend on thee; Thou ſhalt keep him, O Lord, in perfect peace, whoſe mind is ſtaid on thee. O let me always reſt on this firm Pillar, and never exchange it for the Broken reeds of worldly ſuccours; ſuffer not my heart to be overcharged with the cares of this life, taking thought what I ſhall eat, or drink, or, wherewithall I ſhall be clothed, But grant, that having By Honeſt labour and induſtry done my part, I may chearfully commit my ſelf to thy Providence, caſting all my care upon Thee; and being careful for nothing, But to be of the number of thoſe whom thou owneſt, and careſt for, even, ſuch as keep thy Teſtimonies, and think upon thy Commandments to do them. That, ſeeking firſt thy Kingdom, and the righteouſneſs thereof, all theſe Outward things may be added unto me, In ſuch a meaſure as thy wiſdom knows beſt for me; Grant this O Lord, for Jeſus Chriſt his ſake.

*For*

## *For Thankfulneſs.*

O Moſt Gracious and Bountiful Lord, who filleſt all things living with good, and expecteſt no other return, but praiſe and thanksgiving; let me, O Lord, never defraud thee of that ſo eaſie Tribute, But, let my heart, be ever filled with the ſenſe, and my mouth, with the acknowledgement of thy mercies. It is a joyful and pleaſant thing to be thankful: O ſuffer me not, I beſeech thee, To loſe my part in that Divine pleaſure; But grant, that, as I daily receive Bleſſings from thee, ſo I may daily from an affectionate and devout heart offer up thanks to thee; and grant, that, not only my lips, But my life may ſhew forth thy praiſe, By conſecrating my ſelf to thy ſervice, and walking in Holineſs and Righteouſneſs before thee, all the days of my life, through Jeſus Chriſt my Lord, and bleſſed Saviour.

## *For Contrition.*

O Holy Lord, who art a merciful Embracer of true penitents, But yet, a conſuming fire towards obſtinate ſinners; How ſhall I approach thee, who have ſo many provoking ſins, To inflame thy wrath, and ſo little ſincere repentance, to encline thy mercy! O be thou pleaſed to ſoften and melt this hard obdurate heart of mine, that I may heartily bewail the iniqui-

ties

ties of my life; ſtrike this rock, O Lord, that the waters may flow out, even, floods of tears, to waſh my polluted conſcience. My drowzy Soul, hath too long ſlept ſecurely in ſin; Lord, awake it, though it be with Thunder, and let me rather feel thy Terrors, then not feel my ſin. Thou ſenteſt thy bleſſed Son to heal the Broken-hearted; But, Lord, what will that avail me, If my heart be whole? O break it, that it may be capable of his Healing vertue; and grant, I beſeech thee, that, having once taſted the Bitterneſs of ſin, I may fly from it, as from the face of a Serpent, and bring forth fruits of repentance, in amendment of life, to the praiſe and glory of thy grace, in Jeſus Chriſt, our bleſſed Redeemer.

## *For Meekneſs.*

O Bleſſed Jeſu, who wast led as a ſheep to the ſlaughter, let, I beſeech thee, that admirable Example of Meekneſs, quench in me all ſparks of Anger and Revenge, and work in me ſuch a gentleneſs and calmneſs of Spirit, as no provocations may ever be able to diſturb. Lord, grant, I may be ſo far from offering the leaſt Injury, that I may never return the greateſt, any otherwiſe, then, with prayers and kindneſs: that I who have ſo many Talents to be forgiven by thee, may never expect Pence of my Brethren; But that, putting on bowels of mercy, meekneſs, long-ſuffering, thy Peace may rule in my Heart, and make it an acceptable Habitation to thee,

who

who art the Prince of peace, to whom, with the Father and Holy Spirit, be all honour and glory for ever.

## *For Chaſtity.*

O Holy and Immaculate Jeſus, whoſe firſt deſcent was into the Virgins womb, and who doſt ſtill love to inhabit only in pure and virgin-Hearts, I beſeech thee, ſend thy Spirit of purity, to cleanſe me from all filthineſs both of fleſh and ſpirit; my Body, O Lord, is the Temple of the Holy Ghoſt; O let me never pollute that Temple with any uncleanneſs. And becauſe out of the Heart proceed the things that defile the man, Lord, grant me to keep my Heart with all diligence, that no Impure or foul thoughts be harboured there; But Enable me, I beſeech thee, to keep both Body and Soul pure and undefiled, that ſo I may glorifie thee here, both in Body and Spirit, and be glorified in both, with thee, hereafter.

## *For Temperance.*

O Gracious Lord, who haſt in thy Bounty to mankind offered us the uſe of thy good creatures, for our corporal refreſhment; grant, that I may always uſe this liberty with Thankfulneſs and Moderation. O let me never be ſo enſlaved to that Brutiſh pleaſure of Taſte, that my Table become a ſnare to me; But give me,

I beſeech thee, a perfect abhorrence of all degrees of exceſs, and let me eat and drink only for thoſe ends, and according to thoſe meaſures, which thou haſt aſſigned me, for Health, and not for luxury. And Lord grant, that, my purſuits may be, not after the meat that periſheth, But, after that which endureth to everlaſting life; that, hungring and thirſting after righteouſneſs, I may be filled with thy grace, here, and thy glory, hereafter, through Jeſus Chriſt.

## *For Contentedneſs.*

O Merciful God, thy wiſdom is infinite, to chooſe, and thy love forward, to diſpenſe good things to us; O let me always fully and entirely reſign my ſelf to thy diſpoſals, Have no deſires of mine own, But a perfect ſatisfaction in thy choices for me; that ſo, In whatſoever eſtate I am, I may be therein content. Lord, grant, I may never look with murmuring, on my own condition; nor with envy, on other mens. And to that end, I beſeech thee, purge my heart of all covetous affections. O let me never yield up any corner of my Soul to Mammon, But, give me ſuch a contempt of theſe fading riches, that, whether they increaſe or decreaſe, I may never ſet my Heart upon them, But that all my care may be, to be rich towards God; to lay up my treaſure in Heaven; that I may ſo ſet my affections on things above, that, when Chriſt who is my life ſhall appear, I may alſo appear with him in glory. Grant this, O Lord, for the merits of the ſame Jeſus Chriſt.

*For*

## *For Diligence.*

O Lord, who haſt in thy wiſdom ordained, that man ſhould be born to labour, ſuffer me not to reſiſt that deſign of thine, By giving my ſelf up to Sloth and Idleneſs; But grant I may ſo Imploy my Time, and all other Talents thou haſt Intruſted me with, that I may not fall under the Sentence of the ſlothful and wicked ſervant. Lord, If it be thy will, make me ſome way uſeful to others, that I may not live an unprofitable part of mankind; But however, O Lord, let me not be uſeleſs to my ſelf, But grant, I may give all diligence to make my Calling and Election ſure. My Soul is beſet with many and vigilant adverſaries; O let me not fold my hands, to ſleep in the midſt of ſo great dangers, But watch and pray, that I enter not into Temptation; Enduring hardneſs as a good ſouldier of Jeſus Chriſt, till at the laſt, from this ſtate of Warfare, thou tranſlate me to the ſtate of Triumph and Bliſs in thy Kingdom, through Jeſus Chriſt.

## *For Juſtice.*

O Thou King of righteouſneſs, who haſt commanded us to keep Judgmement, and do Juſtice, Be pleaſed, By thy grace to cleanſe my Heart and Hands from all Fraud and Injuſtice, and give me a perfect Integrity and uprightneſs in

in all my dealings. O make me ever abhor to uſe my power, to oppreſs; or my skill, to deceive my Brother: and grant, I may moſt ſtrictly obſerve that ſacred Rule, of doing, as I would be done to; that I may not diſhonour my Chriſtian profeſſion, By an unjuſt and Fraudulent life, But, In ſimplicity and godly ſincerity, have my converſation in this life; never ſeeking to heap up treaſures In this life, But, preferring a little, with righteouſneſs, before great revenues, without right. Lord, make me exactly careful to render to every man, what by any ſort of obligation becomes his due, that I may never break the Bond of any of thoſe Relations that thou haſt placed me in, But, may ſo behave my ſelf towards all, that none may have any evil thing to ſay of me; that ſo, If it be poſſible, I may have peace with all men, or however, I may, By keeping Innocency, and taking heed to the thing that is right, have peace at the laſt, even peace with thee, through Jeſus Chriſt, our Lord.

## *For Charity.*

O Merciful Lord, who haſt made of one Blood, and redeemed by one Ranſom, all Nations of men, let me never harden my Bowels, againſt any that partake of the ſame nature, and redemption, with me, But, grant me an univerſal charity towards all men. Give me, O thou Father of compaſſions, ſuch a Tenderneſs and meltingneſs of Heart, that I may be deeply affected

affected with all the miſeries and calamities outward, or inward, of my Brethren, and diligently employ all my Abilities, for their ſuccour and relief. O let not an unchriſtian Self-love poſſeſs my heart, But drive out that accurſed ſpirit, and let thy ſpirit of love enter and dwell there, and make me ſeek, not to pleaſe my ſelf, But my Neighbour, for his good, to Edification, even as Chriſt pleaſed not himſelf. Lord, make me a faithful Steward of all thoſe Talents thou haſt committed to me, for the benefit of others, that ſo, when thou ſhalt call me to give an account of my Stewardſhip, I may do it with joy, and not with grief. Grant this, merciful Lord, I beſeech thee, for Jeſus Chriſt his ſake.

## *For Perſeverance.*

O Eternal and unchangable Lord God, who art the ſame yeſterday, and to day, and for ever; Be thou pleaſed to communicate ſome ſmall Ray of that Excellence, ſome degree of that Stability to me thy wretched creature, who am light and unconſtant, turned about with every Blaſt; my underſtanding is very deceivable, O eſtabliſh it in thy Truth, keep it from the ſnares of ſeducing ſpirits, that I may not be led away with the Error of the wicked, and fall from my own ſtedfaſtneſs: my Will alſo, O Lord, is Irreſolute and wavering, and doth not cleave ſtedfaſtly unto God; my goodneſs is but as the morning cloud, and as the early dew it paſſeth away. O ſtrengthen and con-

confirm me, and whatever good work thou haſt wrought in me, Be pleaſed to accompliſh and perform it, until the day of Chriſt. Lord, thou ſeeſt my weakneſs, and thou knoweſt the number, and ſtrength of thoſe Temptations I have to ſtruggle with. O leave me not to my ſelf, But cover thou my Head in the day of Battle, and in all ſpiritual combates, make me more then Conqueror, through him that loved me. O let no Terrors, or flatteries, either, of the world, or, my own fleſh, ever draw me from my Obedience to thee, But grant, that I may continue ſtedfaſt, unmovable, always abounding in the work of the Lord, and By patient continuing in well doing, ſeek, and at laſt, obtain Glory, and Honour, and Immortality, and Eternal life, through Jeſus Chriſt our Lord.

## *A brief* Paraphraſe *of the* LORDS PRAYER, *To be uſed as a Prayer.*

[*Our Father, which art in Heaven.*]

O Lord, who dwelleſt in the higheſt Heavens, thou art the Author of our Being, thou haſt alſo begotten us again unto a lively hope, and carrieſt towards us the tenderneſs and bowels of a compaſſionate Father. O make us to render to thee, the love and obedience of children;

dren; and, that we may reſemble thee *our Father in Heaven* (that place of true delight, and purity) give us a holy diſdain of all the deceitful pleaſures, and foul pollutions of this world, and ſo raiſe up our minds, that we may always have our converſation in Heaven, from whence we look for our Saviour, the Lord Jeſus Chriſt.

## [1. *Hallowed be thy Name.*]

STrike ſuch an awe into our hearts, that we may humbly reverence thee In *thy Name*, which is great, wonderful and holy; and carry ſuch a ſacred reſpect to all things that relate to thee, and thy worſhip, as may expreſs our reverence to thy great Majeſty. Let all the people praiſe thee, O God, let all the people praiſe thee.

## [2 *Thy Kingdom come.*]

EStabliſh thy Throne, and rule for ever in our ſouls, and By the power of thy grace ſubdue all thoſe rebellious corruptions that exalt themſelves againſt thee: they are thoſe enemies of thine which would not thou ſhould'ſt reign over them, O let them be brought forth, and ſlain before thee, and make us ſuch faithful ſubjects of this thy *Kingdom of Grace*, that we may be capable of the *Kingdom of Glory*, and then Lord Jeſus come quickly.

(3. *Thy*

## [3. *Thy will be done in Earth*, &c.]

ENable us By thy grace, chearfully to ſuffer *thy will*, In all thy Inflictions, and readily perform it, In all thy Commands: give us of that heavenly zeal to thy ſervice, wherewith the Bleſſed Angels of thy preſence are Inſpired, that we may obey thee with the like fervor and alacrity, and that, following them In their obedience, we may be joyned with them to ſing eternal praiſes In thy Kingdom, to God, and to the Lamb for ever.

## [4. *Give us this day our*, &c.]

GIve us that continual ſupply of thy grace, which may ſuſtain and nouriſh our Souls unto Eternal life. And be thou pleaſed alſo, to provide for our Bodies all thoſe things which thou ſeeſt fit for their ſupport, through this our Earthly Pilgrimage; and make us chearfully to reſt on thee for them, firſt, ſeeking thy Kingdom, and the righteouſneſs thereof, and then, not doubting but all theſe things ſhall be added unto us.

## [5. *Forgive us our Treſpaſſes*, &c.]

HEal our ſouls, O Lord, for we have ſinned againſt thee, let thy tender mercies abound towards us, In the *forgiveneſs of all our offences*;

And

And grant, O Lord, that we may never forfeit this pardon of thine, By denying ours to our Brethren, But, give us thoſe Bowels of compaſſion to others, which we ſtand in ſo much greater need of from Thee, that we may *forgive* as fully and finally, upon Chriſts command, as we deſire to be *forgiven*, for his merits and Interceſſion.

## [6. *Lead us not into Temptation*, &c.]

O LORD, we have no ſtrength againſt thoſe multitudes of *Temptations* that daily aſſault us, only, our Eyes are upon thee; O be thou pleaſed, either to reſtrain them, or aſſiſt us, and in thy faithfulneſs ſuffer us not to be *tempted* above that we are able, But in all our Temptations make us a way to eſcape, that we be not overcome by them, but may, when Thou ſhalt call us to it, reſiſt even unto blood, ſtriving againſt ſin, that being faithful unto death, Thou mayeſt give us the crown of life.

## [*For thine is the Kingdom*, &c.]

HEar us, and graciouſly anſwer our Petitions, for, Thou art the great *King* over all the earth, whoſe *Power* is Infinite, and art able to do for us above all that we can ask, or think, and to whom belongeth the *Glory* of all that good thou workeſt in us, or for us. Therefore, Bleſſing, honour, glory and power be unto him that ſitteth upon the Throne, to our God for ever, and ever. *Amen*.

*Pious*

# *Pious* EJACULATIONS *taken out of the Book of* PSALMS.

## *For Pardon of Sin.*

HAve mercy on me, O God, after thy great goodneſs, according to the multitude of thy mercies do away mine offences.

Waſh me throughly from my wickedneſs, and cleanſe me from my ſin.

Turn thy face from my ſins, and put out all my miſdeeds.

My miſdeeds prevail againſt me; O be thou merciful unto my ſins.

Enter not into judgment with thy ſervant, for, in thy ſight ſhall no man living be juſtified.

For thy names ſake, O Lord,, be merciful unto my ſin, for it is great.

Turn thee, O Lord, and deliver my ſoul. O ſave me for thy mercies ſake.

## *For Grace*

TEach me to do the thing that pleaſeth thee, for, thou art my God.

Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart to thee, that I may fear thy name.

Make me a clean heart, O God, and renew a right ſpirit within me.

O let my heart be found in thy Statutes, that I be not aſhamed.

Incline my heart unto thy Teſtimonies, and not to covetouſneſs.

Turn away mine eyes, leſt they behold vanity, and quicken thou me in thy way.

I am a ſtranger upon earth, O hide not thy Commandments from me.

Lord, teach me to number my days, that I may apply my heart unto wiſdom.

## *For the Light of Gods Countenance.*

LORD, why abhorreſt thou my ſoul, and hideſt thy face from me? O hide not thou thy face from me, nor caſt thy ſervant away in diſpleaſure.

Thy loving kindneſs is better then life it ſelf.

Lord, lift thou up the light of thy Countenance upon me.

Comfort the ſoul of thy ſervant, for unto thee, O Lord, do I lift up my ſoul.

## *Thanksgiving.*

I Will always give thanks unto the Lord, his praiſe ſhall ever be in my mouth.

Thou art my God, and I will thank thee; thou art my God, and I will praiſe thee.

I will ſing unto the Lord, as long as I live, I will praiſe my God, whileſt I have my being.

Praiſe

Praiſed be God, which hath not caſt out my Prayer, nor turned his mercy from me.

Bleſſed be the Lord God, even the God of Iſrael, which only doth wondrous things:

And bleſſed be the Name of his Majeſty for ever, and all the Earth ſhall be filled with his Majeſty. *Amen, Amen.*

## *For Deliverance from Trouble.*

BE merciful unto me, O Lord, Be merciful unto me, for my Soul truſteth in thee, and under the ſhadow of thy wings ſhall be my refuge, until theſe calamities be over-paſt.

Deliver me, O Lord, from mine enemies, for I flee unto thee to hide me.

O keep my Soul, and deliver me: let me not be confounded, for, I have put my truſt in thee.

Mine eyes are ever looking unto the Lord: for, he ſhall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me: for I am deſolate, and in miſery.

The ſorrows of my heart are enlarged: O bring thou me out of my Troubles.

## *For the Church.*

O Be favourable and gracious unto Sion, Build thou the walls of Jeruſalem.

O God, wherefore art thou abſent from us ſo long? Why is thy wrath ſo hot againſt the ſheep of thy paſture?

O think upon thy Congregation, whom thou haſt purchaſed and Redeemed of old.

Look upon the Tribe of thine Inheritance, and Mount Sion where thou haſt dwelt.

It is time for thee, Lord, to lay to thy hand, for, they have deſtroyed thy Law.

Ariſe O God, and maintain thine own cauſe: deliver Iſrael, O God, out of all his troubles.

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## *Brief Heads of Self-Examination, eſpecially, before the Sacrament, collected out of the foregoing Treatiſe, concerning the Breaches of our Duty.*

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## *To* GOD.

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### FAITH.

*NOt Believing there is a God.*

*Not believing his Word.*

*Not believing it practically, ſo as to live according to our belief.*

### HOPE.

*DEſpairing of Gods Mercy, ſo as to neglect duty.*

*Preſuming groundleſly on it, whileſt we go on in wilful ſin.*

LOVE

## LOVE.

*NOt loving God, for his own excellencies.*
*Not loving him, for his Goodneſs to us.*
*Not labouring to pleaſe him.*
*Not deſiring to draw near to him in his Ordinances.*
*Not longing to enjoy him in Heaven.*

## FEAR.

*NOt fearing God, ſo as to keep from offending him.*
*Fearing man above him, by committing ſin, to ſhun ſome outward ſuffering.*

## TRUST.

*NOt Truſting on God, in dangers, and diſtreſſes.*
*Uſing unlawful means to bring us out of them.*
*Not depending on God for ſupply of our Wants.*
*Immoderate Care for outward things.*
*Neglecting to labour, and expecting God ſhould ſupport us in our Idleneſs.*
*Not looking up to God for a bleſſing on our honeſt Endeavours.*

## HUMILITY.

*NOt having a high eſteem of God.*
*Not ſubmitting obediently to act his Will.*

*Not patiently ſuffering it, But murmuring at his Corrections.*

*Not amending by them.*

*Not being Thankeful to him.*

*Not acknowledging his Wiſdom In chooſing for us, but having eager and impatient deſires of our own.*

# HONOUR.

*NOt Honouring God, by a reverent uſage of the things that Relate to him.*

*Behaving our ſelves Irreverently in his Houſe.*

*Robbing God, By taking things that are conſecrated to him.*

*Profaining Holy-times, the Lords Day, and the Feaſts and Faſts of the Church.*

*Neglecting to read the Holy Scriptures, not marking when we do read.*

*Being careleſs to get knowledge of our duty, chooſing rather to continue Ignoraut, then put our ſelves to the pains or charge of learning.*

*Placing Religion In hearing of Sermons, without Practice.*

*Breaking our Vow made at Baptiſm.*

*By reſorting to VVitches and Conjurers; i. e. to the Devil.*

*By loving the Pomps and Vanities of the VVorld, and following its ſinful cuſtoms.*

*By fulfilling the lusts of the flesh.*
*Profaning the* Lords *Supper.*
*By coming to it Ignorantly, without Examination, Contrition, and purposes of New Life.*
*By behaving our selves Irreverently at it, without Devotion, and spiritual Affection.*
*By neglecting to keep the Promises made at it.*
*Profaning Gods Name, By blasphemous thoughts, or Discourse.*
*Giving others occasion to Blaspheme him, By our vile and wicked lives.*
*Taking unlawful* OATHS.
*Perjury.*
*Swearing In ordinary Communication.*

# WORSHIP.

*NOt Worshipping God.*
*Omitting Prayers, publick or private, and being glad of a pretense to do so.*
*Asking unlawful things, or, to unlawful Ends.*
*Not purifying our Hearts from sin, before we pray.*
*Not praying with Faith, and Humility.*
*Coldness and deadness in Prayer.*
*Wandring thoughts in it.*
*Irreverent gestures of Body, in Prayer.*

## REPENTANCE.

NEglecting the duty of Repentance.
Not calling our ſelves to Dayly account for our ſins.
Not aſſigning any ſet or Solemn times, for Humiliation, and Confeſſion, or too ſeldom.
Not deeply conſidering our ſins, to beget contrition.
Not acting Revenge upon our ſelves, By Faſting, and other acts of Mortification.

## IDOLATRY.

OUtward Idolatry, In Worſhipping of Creatures.
Inward Idolatry, In placing our love, and other affections more on Creatures, then the Creator.

# To our SELVES.

## HUMILITY.

BEing puft up with high conceits of our ſelves.
In reſpect of Natural parts, as Beauty, Wit &c.
Of worldly riches and honours.
Of Grace.
Greedily ſeeking the praiſe of men.

Direct

*Directing Christian Actions, as Prayer, Alms, &c. to that End.*
*Committing sins, to avoid Reproach from wicked men.*

## MEEKNES.

*DIsturbing our minds with Anger, and peevishnes.*

## CONSIDERATION.

*NOt carefully Examining what our estate towards God is.*
*Not trying our selves by the true Rule, i. e. our obedience to Gods Commands.*
*Not weighing the Lawfulnes of our Actions before we venture on them.*
*Not examining our past actions, to Repent of the ill, to give God the glory of the good.*

## CONTENTEDNESS.

*UNcontentednes in our estates.*
*Greedy desires after Honour, and Riches.*
*Seeking to gain them by sinful means.*
*Envying the condition of other men.*

## DILIGENCE, WATCHFULNES.

*BEing Negligent In observing and resisting Temptations.*
*Not improving Gods gifts, outward, or inward, to his Honour.*
*Abusing our natural parts, as Wit, Memory, &c. to sin.*

*Neglecting, or Resisting the motions of Gods Spirit.*

## CHASTITY.

*Uncleanneſs, adultery, fornication, unnatur lusts, &c.*
*Uncleanneſs of the Eye, and Hand.*
*Filthy and obſcene Talking.*
*Impure Fancies, and Deſires.*
*Heightning of Luſt By pampering the body.*
*Not labouring to ſubdue it By Faſting, or other ſev rities.*

## TEMPERANCE.

*Eating too much.*
*Making pleaſure, not health, the End of E ting.*
*Being too curious or coſtly in Meats.*
*Drunkenneſs.*
*Drinking more then is uſeful to our bodies, thou Not to Drunkenneſs.*
*Waſting the Time, or Eſtate, In good Fello ſhip.*
*Abuſing our ſtrength of Brain, to the making oth Drunk.*
*Immoderate Sleeping.*
*Idleneſs and Negligence in our Callings.*
*Uſing unlawful Recreations.*
*Being too vehement upon Lawful ones.*
*Spending too much time at them.*
*Being drawn by them to Anger, or Coveto neſs.*

*Be*

*Being proud of Apparel.*
*Striving to go beyond our rank.*
*Bestowing too much time, care, or cost about it.*
*Abstaining from such Excesses, not out of conscience, but covetousnes.*
*Pinching our bodies, to fill our Purses.*

## *To our* NEIGHBOUR.

### NEGATIVE JUSTICE.

*BEing Injurious to our Neighbour.*
*Delighting causlesly to grieve his mind.*
*Ensnaring his soul in sin, by Command, Counsel, Enticement, or Example.*
*Affrighting him from godliness, by our Scoffing at it.*
*Not seeking to bring those to Repentance, whom we have led into sin.*

### MURDER.

*MUrder open, or secret.*
*Drawing men to Intemperance, or other viees, which may bring diseases, or death.*
*Stirring men up to quarelling, and fighting.*
*Maiming or hurting the body of onr Neighbour.*
*Fiercenes and Rage against him.*

ADUL-

## ADULTERY.

*COveting our Neighbours Wife.*
*Actually defiling her.*

## MALICE.

*SPoiling the Goods of others, upon ſpight and malice.*

## COVETOUSNES.

*COveting to gain them to our ſelves.*

## OPPRESSION.

*OPpreſſion, by violence and force, or colour of Law.*

## THEFT.

*NOt paying what we Borrow.*
*Not paying what we have voluntarily promiſed.*
*Keeping back the Wages of the Servant and hireling.*

## DECEIT.

*UNfaithfulneſs in Truſts, whether to the Living, or Dead.*
*Uſing arts of Deceit in buying and Selling.*
*Exacting upon the neceſſities of our Neighbours.*

## FALSE-WITNES.

*BLaſting the credit of our Neighbour.*
*By falſe Witneſs.*
*By Railing.*

*By Whiſpering.*
*Incouraging others in their Slanders.*
*Being forward to believe all ill reports of our Neighbour.*
*Cauſleſs ſuſpitions.*
*Raſh judging of him.*
*Deſpiſing him for his Infirmities.*
*Inviting others to do ſo, by ſcoffing and deriding him.*
*Bearing any Malice in the heart.*
*Secret wiſhing of death, or hurt to our Neighbour.*
*Rejoycing when any Evil befals him.*
*Neglecting to make what Satisfaction we can, for any ſort of injury done to our Neighbour.*

## POSITIVE JUSTICE, HUMILITY, LYING.

*CHurliſh and proud behaviour to Others.*
*Froward and peeviſh Converſation.*
*Bitter and reproachful language.*
*Curſing.*
*Not paying the Reſpect due to the qualities, or gifts of others.*
*Proudly overlooking them.*
*Seeking to leſſen others Eſteem of them.*
*Not Employing our Abilities, whether of mind, or Eſtate, in adminiſtring to thoſe whoſe Wants require it.*

GRA-

## GRATITUDE.

*UNthankfulneſs to our Benefactors.*
*Eſpecially, thoſe that admoniſh us.*
*Not amending upon their reproof.*
*Being angry at them for it.*
*Not reverencing our Civil Parent, the lawful Magiſtrate.*
*Judging and ſpeaking evil of him.*
*Grudging his juſt Tributes.*
*Sowing ſedition among people.*
*Refuſing to obey his lawful Commands.*
*Riſing up againſt him, or, taking part with them that do.*
*Deſpiſing our Spiritual Fathers.*
*Not loving them for their works ſake.*
*Not obeying thoſe commands of God they deliver to us.*
*Seeking to withhold from them their juſt maintenance.*
*Forſaking our lawful Paſtors, to follow factious Teachers.*

## PARENTS.

*STubborn and Irreverent behaviour to our natural Parents.*
*Deſpiſing and publiſhing their Infirmities.*
*Not loving them, nor endeavouring to bring them comfort.*
*Contemning their Counſels.*

*Mur-*

*Murmuring at their Government.*
*Coveting their Estates, though by their death.*
*Not ministring to them in their wants of all sorts.*
*Neglecting to pray for Gods Blessing on these several sorts of Parents.*
*Want of natural affection to Children.*
*Mothers refusing to Nurse them, without a just impediment*
*Not bringing them timely to Baptism.*
*Not early instructing them in the ways of God.*
*Suffering them, for want of timely correction, to get Customs of sin.*
*Setting them evil Examples.*
*Discouraging them by harsh and cruel usage.*
*Not providing for their subsistence, according to our ability.*
*Consuming their portions in our own ryot.*
*Reserving all till our death, and letting them want in the mean time.*
*Not seeking to entail a blessing on them by our Christian lives.*
*Not heartily praying for them.*
*Want of affection to our Natural brethren.*
*Envyings, and heart-burnings towards them.*

## DUTY *to* BRETHREN.

*NOT loving our spiritual Brethren, i. e. our fellow Christians.*
*Having no fellow-feeling of their sufferings.*

*Causlesly*

*Cauſleſly forſaking their Communion in Holy Duties.*
*Not taking deeply to heart the Deſolations of the Church.*

## MARRIAGE.

*MArrying within the degrees forbidden.*
*Marrying for undue Ends, as covetouſneſs, luſt,* &c.
*Unkind, froward, and unquiet behaviour towards the Husband, or Wife.*
*Unfaithfulneſs to the Bed.*
*Not bearing with the Infirmities of each other.*
*Not endeavouring to advance one anothers good, ſpiritual, or temporal.*
*The Wife reſiſting the lawful commands of her Huſband.*
*Her ſtriving for Rule and Dominion over him.*
*Not praying for each other.*

## FRIENDSHIP.

*UNfaithfulneſs to a Friend.*
*Betraying his ſecrets.*
*Denying him aſſiſtance in his needs.*
*Neglecting lovingly to admoniſh him.*
*Flattering him in his faults.*
*Forſaking his friendſhip upon ſlight, or no cauſe.*
*Making leagues in ſin, inſtead of vertuous friendſhip.*

SER-

## SERVANTS.

*SErvants diſobeying the lawful commands of their Maſters.*
*Purloyning their goods.*
*Careleſly waſting them.*
*Murmuring at their rebukes.*
*Idleneſs.*
*Eye-ſervice.*

## MASTERS.

*MAſters uſing ſervants tyrannically and cruelly.*
*Being too remiſs, and ſuffering them to neglect their duty.*
*Having no care of their Souls.*
*Not providing them means of inſtruction in Religion.*
*Not admoniſhing them when they commit Sins.*
*Not allowing them time and opportunity for Prayer, and the worſhip of God.*

## CHARITY.

*WAnt of Bowels and Charity to our Neighbours.*
*Not heartily deſiring their good, ſpiritual, or temporal.*
*Not Loving and Forgiving enemies.*
*Taking actual Revenges upon them.*
*Falſeneſs, profeſſing kindneſs, and acting none.*

Not

*Not labouring to do all the good we can to the ſoul of our Neighbour.*
*Not aſſiſting him to our power in his Bodily diſtreſſes.*
*Not defending his good Name, when we know him ſlander'd.*
*Denying him any neighbourly office, to preſerve, or advance his eſtate.*
*Not defending him from oppreſſion, when we have power.*
*Not relieving him in his poverty.*
*Not giving liberally, or chearfully.*

## GOING to LAW.

NOT *loving* PEACE.
*Going to Law upon ſlight occaſions.*
*Bearing inward Enmity to thoſe we ſue.*
*Not labouring to make peace among others.*

THE *uſe of this* Catologue *of* Sins *is this. Upon days of* Humiliation, *eſpecially, before the* Sacrament, *read them conſideringly over, and at every particular, ask thine own heart*, Am I guilty of this? *And, whatſoever by ſuch Examination thou findeſt thy ſelf faulty in, Confeſs particularly, and humbly to God, with all the heightning circumſtances, which may any way increaſe their guilts, and make ſerious reſolutions againſt every ſuch Sin, for the future; after which thou mayeſt uſe this Form following.*

O LORD, I am aſhamed, and bluſh to lift up my face to thee, for my iniquities are increaſed over my head, and my treſpaſs is grown up even unto Heaven. I have wrought all theſe great provocations, and that, In the moſt provoking manner; they have not been only ſingle, but repeated acts of ſin: for, O Lord, of all this Black Catalogue which I have now brought forth before thee, how few are there which I have not often committed? nay, which are not become even Habitual and cuſtomary to me? And to this frequency, I have added both a greedineſs, and obſtinacy in ſinning, turning into my courſe as the Horſe ruſheth into the battel, doing evil with both hands, earneſtly, yea, hating to be reformed, and caſting thy words behind me, quenching thy ſpirit within me, which teſtified againſt me, to turn me from my evil ways; and fruſtrating all thoſe outward means, whether of judgement, or mercy, which thou haſt uſed to draw me to thy ſelf. Nay, O Lord, even my Repentances may be numbred amongſt my greateſt ſins: they have ſometimes been feigned and hypocritical, always ſo ſlight and ineffectual, that they have brought forth no fruit In amendment of life; But I have ſtill returned with the dog to the vomit, and the ſow to the mire again, and have added the breach of reſolutions and vows, to all my former guilts. Thus, O Lord, I am become out of meaſure ſinful, and ſince I have thus choſen death, I am moſt worthy to take part in it, even, In the ſecond death, the lake of fire and brim-

brimſtone. This, this, O Lord, is in Juſtice to be the portion of my cup; to me belongs nothing but ſhame and confuſion of face Eternally; But to thee, O Lord God, belongeth mercy and forgiveneſs, though I have rebelled againſt thee: O remember not my ſins and offences, but according to thy mercy think thou upon me, O Lord, for thy goodneſs. Thou ſenteſt thy Son, to ſeek and to ſave that which was loſt; Behold, O Lord, I have gone aſtray like a ſheep that is loſt: O ſeek thy ſervant, and bring me back to the Shepherd and Biſhop of my ſoul. Let thy Spirit work in me a hearty ſenſe and deteſtation of all my abominations; that true contrition of heart, which thou haſt promiſed not to deſpiſe. And then be thou pleaſed to look on me, to take away all iniquity, and receive me graciouſly; and for his ſake who hath done nothing amiſs, be reconciled to me, who have done nothing well; waſh away the guilt of my ſins, in his blood, and ſubdue the power of them, by his grace: and grant, O Lord, that I may from this hour bid a final adieu to all ungodlineſs and worldly luſts, that I may never once more caſt a look toward *Sodom*, or long after the fleſh-pots of *Egypt*; But conſecrate my ſelf entirely to thee, to ſerve thee in Righteouſneſs and true Holineſs, reckoning my ſelf to be dead indeed unto ſin, but alive unto God, through Jeſus Chriſt our Lord and bleſſed Saviour.

## *This Penitential* Pſalm *may alſo fitly be uſed.*

### PSALM 51.

*HAVE mercy upon me, O God, after thy great goodneſs, according to the multitude of thy mercies do away mine offences.*

*Waſh me throughly from my wickedneſs, and cleanſe me from my ſin.*

*For I acknowledge my faults, and my ſin is ever before me.*

*Againſt thee only have I ſinned, and done this evil in thy ſight; that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.*

*Behold I was ſhapen in wickedneſs, and in ſin hath my mother conceived me.*

*But lo, thou requireſt truth in the inward parts, and ſhalt make me to underſtand wiſdom ſecretly.*

*Thou ſhalt purge me with Hyſſop, and I ſhall be clean, thou ſhalt waſh me, and I ſhall be whiter then ſnow.*

*Thou ſhalt make me hear of joy and gladneſs, that the bones which thou haſt broken may rejoyce.*

*Turn thy face from my ſins, and put out all my miſdeeds.*

*Make me a clean heart, O God, and re new a right ſpirit within me.*

*Caſt me not away from thy preſence, and take not thy holy Spirit from me.*

*O give me the comfort of thy help again, and ſtabliſh me with thy free Spirit.*

*Then ſhall I teach thy ways unto the wicked, and ſinners ſhall be converted unto thee.* Deli-

*Deliver me from blood-guiltineſs, O God, thou that art the God of my health, and my tongue ſhall ſing of thy Righteouſneſs.*

*Thou ſhalt open my lips, O Lord, and my mouth ſhall ſhew thy praiſe.*

*For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt offering.*

*The ſacrifice of God is a troubled ſpirit, a broken and contrite heart, O God, ſhalt thou not deſpiſe.*

*O be favourable and gracious unto* Sion, *build thou the walls of* Jeruſalem.

*Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſs, with the burnt-offerings and oblations; then ſhall they offer young bullocks upon thine Altar.*

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the Beginning, is now, and ever ſhall be, world without end. *Amen.*

## *PRAYERS, BEFORE the Receiving of the Bleſſed SACRAMENT.*

O Moſt merciful God, who haſt in thy great goodneſs prepared this ſpiritual feaſt for ſick and famiſhed ſouls, make my deſires and gaſpings after it, anſwerable to my needs of it. I have, with the prodigal, waſted [illegible] portion of

Blaco

grace thou beſtowedſt upon me; and therefore do infinitely want a ſupply out of this Treaſury: But, O Lord, how ſhall ſuch a wretch as I, dare to approach this holy Table? I am a dog, how ſhall I preſume to take the childrens bread? Or, how ſhall this ſpiritual Manna, this food of Angels, be given to one who hath choſen to feed on husks with Swine? nay, to one who hath already ſo often trampled theſe precious things under foot, either, careleſly neglecting, or, unworthily receiving theſe Holy myſteries? O Lord, my horrible guiltineſs makes me tremble to come, and yet makes me not dare to keep away; for where, O Lord, ſhall my polluted ſoul be waſhed, if not in this fountain which thou haſt opened for ſin, and for uncleanneſs? Hither therefore I come, and Thou haſt promiſed, that him that cometh to thee, thou wilt in no wiſe caſt out: This is, O Lord, the Blood of the New Teſtament; grant me ſo to receive it, that it may be to me for remiſſion of ſins. And though I have ſo often and ſo wretchedly broken my part of that Covenant, whereof this Sacrament is a ſeal, yet, be thou graciouſly pleaſed to make good thine; to be merciful to my unrighteouſneſs, and to remember my ſins and my iniquities no more: and not only ſo, But to put thy laws into my heart, and to write them in my mind, and By the power of thy grace diſpoſe my ſoul to ſuch a ſincere and conſtant obedience, that I may never again provoke thee. Lord, grant, that in theſe holy myſteries I may not only commemorate, But effectually receive my bleſſed Saviour, and all the benefits of his Paſſion:

ſion: and to that end give me ſuch a prepara tion of ſoul as may qualifie me for it; give m a deep ſenſe of my ſins and unworthineſs, tha being weary and heavy laden, I may be capabl of his refreſhings, and By being ſuppled in m own tears, I may be the fitter to be waſhed i his blood; raiſe up my dull and earthly min from groveling here below, and Inſpire it wit a holy zeal, that I may with ſpiritual affectio approach this ſpiritual feaſt; and let, O Lord that infinite love of Chriſt In dying for ſ wretched a ſinner, Inflame my frozen benum med ſoul, and kindle in me that ſacred fire o love to him, and that, ſo vehement, that no wa ters may quench, no floods drown it, ſuch a may burn up all my droſs, not leave one unmor tified luſt in my ſoul; and ſuch as may alſo ex tend it ſelf to all whom thou haſt given me com mand, and example, to love, even, enemies as wel as friends. Finally, O Lord, I beſeech thee t clothe me In the wedding-garment, and mak me, though of my ſelf a moſt unworthy, yet By thy mercy an acceptable gueſt at this holy Table that I may not eat and drink my own condem nation, But may have my pardon ſealed, m weakneſs repaired, my corruptions ſubdued and my ſoul ſo Inſeparably united to thee, tha no temptations may ever be able to diſſolve th union, But that being begun here In grace, i may be conſummated In glory. Grant this, O Lord, for thy dear Sons ſake, Jeſus Chriſt.

*Another*

## *Another.*

Bleſſed Jeſus, who once offeredſt up thy ſelf for me upon the Croſs, and now of-eſt thy ſelf to me in the Sacrament, let not, eſeech thee, my impenitence and unworthi-ſs fruſtrate theſe ſo ineſtimable mercies to me, t qualifie me by thy grace to receive the full nefit of them. O Lord, I have abundant need thee, But am ſo clogg'd with guilt, ſo holden th the cords of my ſins, that I am not able to ve towards thee. O looſe me from this nd, wherewith Satan and my own luſts have und me, and draw me, that I may run after ee. Lord, Thou ſeeſt daily how eagerly I rſue the paths that lead to death; But when ou inviteſt me to life and glory, I turn my ck, and forſake my own mercy. How often th this feaſt been prepared, and I have with volous excuſes abſented my ſelf? or, if I have me, it hath been rather to deſie, then to adore ee; I have brought ſuch troops of thy profeſ-enemies, unrepented ſins, along with me, as if ame not to commemorate, But renew thy ſion, crucifying thee afreſh, and putting thee open ſhame. And now, of what puniſhment ll I be thought worthy, who have thus tram-d under foot the Son of God, and counted blood of the Covenant an unholy thing? t, O mercyful Jeſu, this blood is my only re-ge: O let this make my atonement, or I periſh rnally. Wherefore didſt thou ſhed it, but

to ſave ſinners? Neither can the merit of it be overwhelmed, either by the greatneſs, or number of ſins. I am a ſinner, a great one, O let me find its ſaving efficacy. Be merciful unto me, O God, Be merciful to me, for my ſoul truſteth in thee, and in the clefts of thy wounds ſhall be my refuge, until thy Fathers indignation be overpaſt. O thou who haſt as my high Prieſt ſacrificed for me, intercede for me alſo, and plead thy meritorious ſufferings on my behalf, and ſuffer not, O my Redeemer, the price of thy blood to be utterly loſt: And grant, O Lord, that, as the ſins I have to be forgiven are many, ſo I may love much. Lord, thou ſeeſt what faint, what cold affections I have towards thee, O warm and enliven them: and, as in this Sacrament that tranſcendent love of thine in dying for me is ſhed forth, ſo I beſeech thee let it convey ſuch grace into me, as may enable me to make ſome returns of love: O let this divine fire deſcend from Heaven into my ſoul, and let my ſins be the Burnt-offering for it to conſume, that there may not any corrupt affection, any curſed thing be ſheltered in my heart; that I may never again defile that place, which thou haſt choſen for thy Temple. Thou diedſt, O dear Jeſu, to redeem me from all iniquity, O let me not again ſell my ſelf to work wickedneſs. But grant, that I may approach thee at this time with moſt ſincere and fixed reſolutions of an entire reformation, and let me receive ſuch grace and ſtrength from thee, as may enable me faithfully to perform them. Lord, there are many old habituated diſeaſes my ſoul groans under.

(*Here*

(*Here mention thy moſt prevailing corruptions.*) And, though *I* lie never ſo long at the Pool of *Betheſda*, come never ſo often to thy Table, yet unleſs thou be pleaſed to put forth thy healing virtue, they will ſtill remain uncured. O thou bleſſed Phyſician of ſouls, heal me, and grant, *I* may now ſo touch thee, that every one of theſe lothſom iſſues may immediately ſtanch, that theſe ſickneſſes may not be unto death, But unto the glory of thy mercy, In Pardoning, to the glory of thy grace, In purifying ſo polluted a wretch. O Chriſt, hear me, and grant, *I* may now approach thee with ſuch humility and contrition, love and devotion, that thou mayeſt vouchſafe to come unto me, and abide with me, communicating to me thy ſelf, and all the merits of thy Paſſion. And then, O Lord, let no accuſations of Satan, or my own conſcience, amaze or diſtract me, But having peace with thee, let me alſo have peace in my ſelf, that this Wine may make glad, this Bread of life may ſtrengthen my heart, and enable me chearfully to run the way of thy Commandments. Grant this, merciful Saviour, for thine own bowels and compaſſions ſake.

## *EJACULATIONS to be uſed at the LORDS SUPPER.*

LORD, I am not worthy that thou ſhouldeſt come under my roof.

I have ſinned: What ſhall I do unto thee, O thou preſerver of men?

*(Here recollect ſome of thy greateſt ſins.)*

If thou, Lord, ſhouldſt be extream to mark what is done amiſs, O Lord, who may abide it?

But with the Lord there is mercy, and with him is plenteous Redemption.

Behold, O Lord, thy beloved Son, in whom thou art well pleaſed.

Hearken to the cry of his Blood, which ſpeaketh better things then that of *Abel*.

By his Agony and Bloody Sweat, By his Croſs and Paſſion, good Lord deliver me.

O Lamb of God, which takeſt away the ſins of the world, grant me thy Peace.

O Lamb of God which takeſt away the ſins of the world, have mercy upon me.

## *Immediately before Receiving.*

THou haſt ſaid, that he that eateth thy fleſh, and drinketh thy blood, hath eternal life.

Behold the ſervant of the Lord, Be it unto me according to thy word.

## *At the Receiving of the Bread.*

BY thy Crucified Body deliver me from this Body of death.

## *At the Receiving of the Cup.*

O Let this Blood of thine purge my conſcience from dead works, to ſerve the living God.

Lord, If thou wilt, thou canſt make me clean.

O touch me, and ſay, I will, Be thou clean.

*After*

## *After Receiving.*

WHat ſhall I render unto the Lord for all the benefits he hath done unto me?

I will take the Cup of Salvation, and call upon the name of the Lord.

Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.

Therefore bleſſing, honour, glory and power, be to him that ſitteth upon the Throne, and to the Lamb, for ever and ever. *Amen.*

I have ſworn, and am ſtedfaſtly purpoſed to keep thy righteous judgements.

O hold thou up my goings in thy paths, that my footſteeps ſlip not.

## *A Thanksgiving after the Receiving of the Sacrament.*

O Thou Fountain of all goodneſs, from whom every good and perfect gift cometh, and to whom all honour and glory ſhould be returned, I deſire with all the moſt fervent and inflamed affections of a grateful heart, to bleſs and praiſe thee, for thoſe Ineſtimable mercies Thou haſt vouchſafed me. Lord, what is man that thou ſhouldeſt ſo regard him, as to ſend thy Beloved Son to ſuffer ſuch bitter things for him? But, Lord, what am I, the worſt of men, that I ſhould have any part in this atonement, who have ſo

often deſpiſed him, and his ſufferings? O the height and depth of this mercy of thine, that art pleaſed to admit me to the renewing of that Covenant with thee, which I have ſo often, and ſo perverſly broken! That I, who am not worthy of that daily bread which ſuſtains the Body, ſhould be made partaker of this Bread of life, which nouriſheth the ſoul! and that the God of all purity ſhould vouchſafe to unite himſelf to ſo polluted a wretch! O my God, ſuffer me no more, I beſeech thee, to turn thy grace into wantonneſs; to make thy mercy an occaſion of ſecurity, But, let this unſpeakable love of thine, conſtrain me to obedience; that, ſince my bleſſed Lord hath dyed for me, I may no longer live unto my ſelf, but to him. O Lord, I know there is no concord between Chriſt and *Belial*, therefore, ſince he hath now been pleaſed to enter my heart, O let me never permit any luſt to chaſe him thence; But let him that hath ſo dearly bought me, ſtill keep poſſeſſion of me, and let nothing ever take me out of his hand. To this end, Be thou graciouſly pleaſed to watch over me, and defend me from all aſſaults of my ſpiritual enemies; But eſpecially, deliver me from my ſelf, from the treachery of my own heart, which is too willing to yield it ſelf a prey. And, where thou ſeeſt I am, either by nature, or cuſtom, moſt weak, there do thou, I beſeech thee, magnifie thy power In my preſervation. (*Here mention thy moſt dangerous temptations.*) And, Lord, let my Saviours ſufferings for my ſins, And the Vows I have now made againſt them, never depart from my mind; But let the remembrance of the one, enable

enable me to perform the other, that I may never make truce with thoſe luſts, which nailed his hands, pierced his ſide, and made his ſoul heavy to the death: But that, having now anew liſted my ſelf under his Banner, I may fight manfully, and follow the Captain of my Salvation, even through a ſea of blood. Lord, lift up my hands that hang down, and my feeble knees, that I faint not in this warfare; O be thou my ſtrength, who am not able of my ſelf to ſtruggle with the ſlighteſt temptations. How often have I turned my back in the day of battel? How many of theſe Sacramental vows have I violated? And Lord, I have ſtill the ſame unconſtant deceitful heart to betray me to the breach of this. O thou who art Yea, and Amen, in whom there is no ſhadow of change, communicate to me, I beſeech thee, ſuch a ſtability of mind, that I may no more thus ſtart aſide like a broken Bow; But that, having my heart whole with thee, I may continue ſtedfaſt in thy Covenant, that not one good purpoſe which thy Spirit hath raiſed in me this day, may vaniſh, as ſo many have formerly done, But, that they may bring forth fruit unto life eternal. Grant this, O merciful Father, through the merits and mediation of my Crucified Saviour.

## *A Prayer of Interceſſion, to be uſed either before, or after the Receiving of the Sacrament.*

O MOST gracious Lord, who ſo tenderly lovedſt Mankind, as to give thy dear Son out of thy Boſom to be a Propitiation for the ſins of the whole world, grant, that the effect of this Redemption may be as univerſal as the deſign of it, that it may be to the Salvation of All. O let no perſon By Impenitence and wilful ſin forfeit his part in it, but, By the power of thy grace bring all, even, the moſt obſtinate ſinners to repentance. Enlighten all that ſit in darkneſs, all Jews, Turks, Infidels and Hereticks; take from them all blindneſs, hardneſs of heart, and contempt of thy Word, and ſo fetch them home, Bleſſed Lord, unto thy fold, that they may be ſaved among the number of the true Iſraelites. And for all thoſe, upon whom the Name of thy Son is called: grant, O Lord, that their converſations may be ſuch as becometh the Goſpel of Chriſt; that his name be no longer blaſphemed among the Heathens through us. O Bleſſed Lord, how long ſhall Chriſtendom continue the vileſt part of the world, a ſink of all thoſe abominable pollutions, which even Barbarians deteſt? O let not our profeſſion and our practiſe be always at ſo wide a diſtance. Let not the Diſciples of the Holy and Immaculate Jeſus be of all others the moſt profane and impure. Let not the ſubjects of the Prince of Peace, be of all others the moſt

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moſt contentious and bloody; But make us Chriſtians in deed, as well as in name, that we may walk worthy of that holy Vocation wherewith we are called, and may all with one mind and one mouth, glorifie thee the Father of our Lord Jeſus Chriſt. Have mercy on this languiſhing Church, look down from Heaven the habitation of thy holineſs, and of thy glory. Where is thy zeal and thy ſtrength, the ſounding of thy bowels and of thy mercies towards us? Are they reſtrained? Be not wroth very ſore, O Lord, neither remember iniquity for ever; But, though our backſlidings are many, and we have grievouſly rebelled, yet, according to all thy goodneſs, let thy anger and thy fury be turned away, and cauſe thy face to ſhine upon thy Sanctuary, which is deſolate, for the Lords ſake; and ſo ſeparate between us, and our ſins, that they may no longer ſeparate between us, and our God. Save and defend all Chriſtian Kings, Princes and Governours, eſpecially, thoſe to whom we owe ſubjection; plead thou their cauſe, O Lord, againſt thoſe that ſtrive with them, and fight thou againſt thoſe that fight againſt them: and ſo guide and aſſiſt them in the diſcharge of that Office whereunto thou haſt appointed them, that under them we may lead a quiet and peaceable life, in all godlineſs and honeſty. Bleſs them that wait at thine Altar, open thou their lips, that their mouth may ſhew forth thy praiſe. O let not the Lights of the World be put under Buſhels, But place them in their Candleſticks, that they may give light to all that are in the houſe. Let not *Jeroboams* Prieſts profane thy Service, But let the

ſeed of *Aaron* ſtill miniſter before thee. And, O thou Father of mercies, and God of all comfort, ſuccour and relieve all that are in affliction; deliver the outcaſt and poor; help them to right that ſuffer wrong; let the ſorrowful ſighing of the Priſoners come before thee; and according to the greatneſs of thy power, preſerve thou thoſe that are appointed to die; grant eaſe to thoſe that are in pain; ſupplies to thoſe that ſuffer want; give to all preſumptuous ſinners a ſenſe of their ſins; and to all deſpairing, a ſight of thy mercies; and do thou, O Lord, for every one abundantly above what they can ask, or think. Forgive my enemies, perſecutors and ſlanderers, and turn their hearts. Pour down thy bleſſings on all my friends and benefactors, all who have commended themſelves to my prayers. (*Here, thou mayeſt name particular perſons.*) And grant, O merciful Father, that through this Blood of the Croſs, we may all be preſented pure and unblamable, and unreprovable in thy ſight; that ſo we may be admitted into that place of purity, where no unclean thing can enter, there to ſing Eternal Praiſes to Father, Son, and Holy Ghoſt, for ever.

## *A Prayer In times of common Perſecution.*

O BLESSED Saviour, who haſt made the Croſs the badge of thy Diſciples, enable me, I beſeech thee, willingly and cheerfully to embrace it: thou ſeeſt, O Lord, I am fallen into days, wherein he that departeth from evil maketh

maketh himſelf a Prey; O make me ſo readily to expoſe all my outward concernments, when my obedience to thee requireth it, that, what falls as a Prey to men, may By thee be accepted as a Sacrifice to God. Lord, preſerve me ſo by thy grace, that I never ſuffer as an evil doer; and then, O Lord, If it be my lot to ſuffer as a Chriſtian, let me not be aſhamed, But rejoyce that I am counted worthy to ſuffer for thy Name. O thou who for my ſake enduredſt the Croſs, and deſpiſedſt the ſhame, let the Example of that love and patience prevail againſt all the trembligs of my corrupt heart; that no terrors may ever be able to ſhake my conſtancy, But that, how long ſoever thou ſhalt permit the rod of the wicked to lie on my back, I may never put my hand unto wickedneſs. Lord, thou knoweſt whereof I am made, thou remembreſt that I am but fleſh; and fleſh, O Lord, ſhrinks at the approach of any thing grievous. It is thy Spirit, thy Spirit alone, that can uphold me: O eſtabliſh me with thy free Spirit, that *I* be not weary and faint in my mind. And, By how much the greater thou diſcerneſt my weakneſs, ſo much the more do thou ſhew forth thy Power in me. and make me, O Lord, in all temptations ſtedfaſtly to look to thee. the author and finiſher of my faith, that ſo *I* may run the race which is ſet before me, and reſiſt even unto blood, ſtriving againſt ſin. O dear Jeſus, hear me, and though Satan deſire to have me, that he may winnow me as wheat, yet do thou. O bleſſed Mediator, pray for me, that my faith fail not, But that, though it be tried wirh fire, it may be found unto

to praiſe and glory, and honour, at thy appearing. And, O Lord, I beſeech thee, grant, that I may preſerve not only conſtancy towards God, but charity alſo towards men, even thoſe whom thou ſhalt permit to be the Inſtrumens of my ſufferings: Lord, let me not fail to imitate that admirable meekneſs of thine, In loving and praying for my greateſt perſecutors; and do thou, O Lord, overcome all their evil, with thy infinite goodneſs; turn their hearts, and draw them powerfully to thy ſelf, and at laſt, receive both me and mine enemies into thoſe Manſions of peace and reſt, where thou reigneſt with the Father, and the Holy Ghoſt, one God, for ever.

## *A Prayer in time of Affliction.*

O JUST and holy Lord, who with rebukes doſt chaſten man for ſin, I deſire unfeignedly to humble my ſelf under thy mighty hand, which now lies heavy upon me; I heartily acknowledge, O Lord, that all I do, all I can ſuffer, is but the due reward of my deeds, and therefore, in thy ſevereſt inflictions I muſt ſtill ſay, Righteous art thou, O Lord, and upright are thy judgments. But, O Lord, I beſeech thee, In judgment remember mercy, and though my ſins have inforced thee to ſtrike, yet conſider my weakneſs, and let not thy ſtripes be more heavy, or more laſting, then thou ſeeſt profitable for my ſoul; correct me, but with the chaſtiſement of a father, not with the wounds of an enemy, and, though thou take not off thy rod, yet

yet take away thine anger. Lord, do not abhor my ſoul, nor caſt thy ſervant away in diſpleaſure, But pardon my ſins, I beſeech thee; and, if yet in thy fatherly wiſdom, thou ſee fit to prolong thy corrections, thy bleſſed will be done. I caſt my ſelf, O Lord, at thy feet, do with me what thou pleaſeſt. Try me as ſilver is tried, ſo thou bring me out purified. And Lord, make even my fleſh alſo to ſubſcribe to this Reſignation, that there may be nothing in me, that may rebel againſt thy hand; But that, having perfectly ſuppreſt all repining thoughts, I may chearfully drink of this cup. And how bitter ſoever thou ſhalt pleaſe to make it, Lord, let it prove medicinal, and cure all the diſeaſes of my ſoul, that it may bring forth in me the peaceable fruit of righteouſneſs. That ſo theſe light afflictions which are but for a moment, may work for me a far more exceeding and eternal weight of Glory, through Jeſus Chriſt.

## *A Thanksgiving for Deliverance.*

O Bleſſed Lord, who art gracious and merciful, ſlow to anger, and of great kindneſs, and repenteſt thee of the evil, I thankfully acknowledge before thee, that, thou haſt not dealt with me after my ſins, nor rewarded me according to my iniquities. My rebellions, O Lord, deſerve to be ſcourged with Scorpions, and thou haſt corrected them only with a gentle and fatherly Rod; neither haſt thou ſuffered me to lie long under that, But haſt given me a timely and

and a gracious iſſue out of my late diſtreſſes. O Lord, I will be glad and rejoice in thy mercy, for, thou haſt conſidered my trouble, and haſt known my ſoul in adverſity. Thou haſt ſmitten, and thou haſt healed me. O let theſe various methods of thine have their proper effects upon my ſoul, that I, who have felt the ſmart of thy chaſtiſements, may ſtand in awe and not ſin: and that I, who have likewiſe felt the ſweet refreſhings of thy mercy, may have my heart raviſhed with it, and knit to thee in the firmeſt bands of love; and that by both, I may be preſerved in a conſtant, entire obedience to thee all my days, through Jeſus Chriſt.

## *Directions for the time of Sickneſs.*

*WHen thou findeſt thy ſelf viſited with Sickneſs, Thou art immediately to remember, that it is God, which* with rebukes doth chaſten man for ſin. *And therefore, let thy firſt care be, to find out what it is that provokes him to ſmite thee; and to that purpoſe Examine thine own heart, ſearch diligently what guilts lie there, confeſs them humbly and penitently to God. and, for the greater ſecurity, renew thy Repentance for all the old ſins of thy former life, beg moſt earneſtly and importunately his mercy and pardon in Chriſt Jeſus, and put on ſincere and zealous reſolutions of forſaking every evil way, for the reſt of that time which God ſhall ſpare thee. And, that thy own heart deceive thee not in this ſo weighty a buſineſs, it will be wiſdom, to ſend for ſome godly* Divine, *not only*

*only to assist thee with his prayers, but with his counsel also. And to that purpose, open thy heart so freely to him, that he may be able to judge, whether thy Repentance be such, as may give thee confidence to appear before Gods dreadful Tribunal; and that if it be not, he may help thee what he can towards the making it so. And when thou hast thus provided for thy better part, thy Soul, then consider thy Body also, and as the Wise man saith,* Ecclus. 38. 12. Give place to the Physician, for, the Lord hath created him. *Use such means as may be most likely to recover thy health, But always remember, that the success of them must come from God; and beware of* Asa's *sin, who* sought to the Physicians, and not to the Lord, 2 Chron. 6. 12. *Dispose also betimes of thy temporal affairs, By making thy* Will,, *and setting all things in such order, as thou meanest finally to leave them in, and defer it not, till thy sickness grow more violent: for, then perhaps thou shalt not have such use of thy Reason, as may fit thee for it; or, if thou have, It will be then much more seasonable, to employ thy thoughts on higher things, on the world thou art going to, rather then that thou art about to leave; we cannot carry the things of this world with us when we go hence, and it is not fit we should carry the thoughts of them. Therefore, let those be early dispatched, that they may not disturb thee at last.*

## *A Prayer for a Sick Perſon.*

O Merciful and Righteous Lord, the God of health and of ſickneſs, of life and of death, I moſt unfeignedly acknowledge, that my great abuſe of thoſe many days of ſtrength and welfare, which thou haſt afforded me, hath moſt juſtly deſerved thy preſent Viſitation. I deſire, O Lord, humbly to accept of this puniſhment of mine iniquity, and to bear the indignation of the Lord, becauſe I have ſinned againſt him. And, O thou merciful Father, who deſigneſt not the ruine, but the amendment of thoſe whom thou ſcourgeſt, I beſeech thee, By thy grace ſo to ſanctifie this correction of thine to me, that this ſickneſs of my Body may be a means of health to my ſoul; make me diligent to ſearch my heart, and do thou O Lord, enable me to diſcover every accurſed thing, how cloſely ſoever concealed there, that by the removal thereof, I may make way for the removal of this puniſhment. Heal my ſoul, O Lord, which hath ſinned againſt thee; and then, If it be thy bleſſed will, heal my Body alſo: reſtore the voice of joy and health unto my dwelling, that I may live to praiſe thee, and to bring forth fruits of repentance. But, if in thy wiſdom thou haſt otherwiſe diſpoſed, If thou haſt determined that this ſickneſs ſhall be unto death, I beſeech thee to fit and prepare me for it: give me that ſincere and earneſt repentance, to which thou haſt promiſed mercy and pardon; wean my heart from the world,

world, and all its fading vanities, and make me to gaſp and pant after thoſe more excellent and durable joys, which are at thy right hand for ever. Lord, lift thou up the light of thy countenance upon me, and In all the pains of my Body, In all the agonies of my ſpirit, let thy comforts refreſh my ſoul, and enable me patiently to wait till my change come. And grant, O Lord, that, when my Earthly houſe of this Tabernacle is diſſolved, I may have a Building of God, an houſe not made with hands, Eternal in the heavens; and that for his ſake, who By his precious blood hath purchaſed it for me, even Jeſus Chriſt.

## *A Thanksgiving for Recovery.*

O Gracious Lord, the God of the ſpirits of all fleſh, In whoſe hand my time is, I praiſe and magnifie thee, that thou haſt in love to my ſoul delivered it from the pit of corruption, and reſtored me to health again; It is thou alone, O Lord, Thou haſt preſerved my life from deſtruction, Thou haſt chaſtened and corrected me, but thou haſt not given me over unto death. O let this life which thou haſt thus graciouſly ſpared, be wholly conſecrated to thee. Behold, O Lord, I am by thy mercy made whole, O make me ſtrictly careful to ſin no more, leſt a worſe thing come unto me. Lord, let not this reprieve thou haſt now given me, make me ſecure, as thinking that my Lord delayeth his coming, But grant me, I beſeech thee, to make a right uſe of this long-ſuffering of thine, and ſo to employ every

every minute of that time thou ſhalt allow me, that, when thou ſhalt appear, I may have confidence, and not be aſhamed before thee at thy coming. Lord, I have found By this approach towards death, how dreadful a thing it is to be taken unprepared; O let it be a perpetual admonition to me, to watch for my Maſters coming. And, when the pleaſures of ſin ſhall preſent themſelves to Entice me, O make me to remember, how bitter they will be at the laſt. O Lord, hear me, and as Thou haſt in much mercy afforded me time, ſo grant me alſo grace to work out my own ſalvation, to provide oyl in my lamp, that, when the Bridegroom cometh, I may go in with him to the marriage. Grant this, I beſeech thee, for thy dear Sons ſake.

## *A Prayer at the approach of Death.*

O Eternal and Everliving God, who firſt breathedſt into man the breath of life, and when thou takeſt away that breath, he dyes, and is turned again to his duſt; look with compaſſion on me thy poor creature, who am now drawing near the gates of death. and, which is infinitely more terrible, the bar of Judgement. Lord, my own heart condemns me, and Thou art infinitely greater then my heart, and knoweſt all things. The ſins I know and remember, fill me with horrour; But there are alſo multitudes of others, which I either obſerved not at that time, or, have ſince careleſly forgot, which are all preſent to thee. Thou ſetteſt my miſdeeds before thee,

thee, and my ſecret ſins in the light of thy countenance; and to what a mountainous heap muſt the minutely provocations of ſo many years ariſe? How long ſhall one ſo ungodly ſtand in thy Judgmeut, or ſuch a ſinner in the Congregation of the Righteous? And to add yet more to my terror, my very repentance, I fear, will not abide the trial; my frequent relapſes heretofore have ſufficiently witneſſed the unſincerity of my paſt reſolutions. And then, O Lord, what can ſecure me, that my preſent diſlikes of my ſins are not rather the effects of my amazing danger, then of any real change? And, O Lord, I know thou art not mocked, nor wilt accept of any thing that is not perfectly ſincere. O Lord, when I conſider this, fearfulneſs and trembling comes upon me, and an horrible dread overwhelmeth me; my fleſh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, one deep calleth upon another, the depth of my miſery, upon the depth of thy mercy; Lord, ſave now, or, I periſh eternally. O thou who willeſt not that any ſhould periſh, but that all would come to repentance, bring me, I beſeech thee, though thus late, to a ſincere Repentance, ſuch as thou wilt accept, who trieſt the heart. Create in me, O God, a clean heart, and renew a right ſpirit within me. Lord, one day is with thee as a thouſand years, O let thy mighty Spirit work in me now in this my laſt day, whatſoever thou ſeeſt wanting to fit me for thy mercy, and acceptation. Give me a perfect and entire hatred of my ſins, and enable me to preſent thee with that ſacrifice of a broken

Broken and contrite heart, which thou haſt promiſed not to deſpiſe; that By this I may be made capable of that atonement, which thy dear Son hath By the more Excellent oblation of himſelf made for all repenting ſinners. He is the propitiation for our ſins, he was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was on him; O heal me By his ſtripes, and let the cry of his blood drown the clamour of my ſins. I am indeed a child of wrath, But he is the Son of thy love; for his ſake ſpare me, O Lord, ſpare thy creature, whom he hath redeemed with his moſt precious blood, and be not angry with me for ever. In his wounds, O Lord, I take Sanctury, O let not thy vengeance purſue me to this City of refuge: my ſoul hangeth upon him, O let me not periſh with a Jeſus, with a Saviour, in my arms. But, By his Agony and bloody ſweat; By his Croſs and Paſſions, By all that he did and ſuffered for ſinners, good Lord deliver me; deliver me, I beſeech thee, from the wages of my ſins, thy wrath and everlaſting damnation, In this time of my tribulation, in the hour of death, and In the day of Judgment. Hear me, O Lord, hear me, and do not now repay my former neglects of thy calls, By refuſing to anſwer me In this time of my greateſt need. Lord, there is but a ſtep between me and death, O let not my ſun go down upon thy wrath, But ſeal my pardon, before I go hence and be no more ſeen. Thy loving kindneſs is better then the life it ſelf, O let me have that in Exchange, and I ſhall moſt gladly lay down this mortal life.

Lord,

Lord, thou knoweſt all my deſire, and my groaning is not hid from thee; deal thou with me, O Lord, according to thy Name, for ſweet is thy mercy; take away the ſting of death, the guilt of my ſins, and then, though I walk through the valley of the ſhadow of death, I will fear no evil; I will lay me down in peace, and Lord, vvhen *I* awake up, let me be ſatisfied with thy preſence, in thy glory. Grant this merciful God, for his ſake, who is both the Redeemer, and Mediator of ſinners, even Jeſus Chriſt.

# PSALMS.

*PUt me not to rebuke, O Lord, in thine anger, neither chaſten me in thy heavy diſpleaſure.*

*There is no health in my fleſh, becauſe of thy diſpleaſure; neither is there any reſt in my bones, by reaſon of my ſins.*

*For my wickedneſſes are gone over my head, and are a ſore burden too heavy for me to bear.*

*My wounds ſtink and are corrupt, through my fooliſhneſs.*

*Therefore is my ſpirit vexed within me, and my heart within me is deſolate.*

*My ſins have taken ſuch hold upon me, that I am not able to look up: yea, they are more in number then the hairs of my head, and my heart hath failed me.*

*But thou, O Lord God, art full of compaſſion and mercy, long-ſuffering, plenteous in goodneſs and truth.*

*Turn thee unto me, and have mercy upon me, for I am deſolate, and in miſery.*

If

*If thou, Lord, shouldest be extream to mark what is done amiss, O Lord, who may abide it?*

*O remember not the sins and offences of my youth, but according to thy mercy, think thou upon me, for thy goodness.*

*Look upon my adversity and misery, and forgive me all my sin.*

*Hide not thy face from thy servant, for I am in trouble, O haste thee, and hear me.*

*Out of the deep do I call unto thee, Lord, hear my voice.*

*Turn thee, O Lord, and deliver my Soul, O save me, for thy mercies sake.*

*O go not from me, for, trouble is hard at hand, and there is none to help.*

*I stretch forth my hands unto thee, my Soul gaspeth unto thee, as a thirsty land.*

*Draw nigh unto my soul, and save it; O deliver me, because of my enemies.*

*For, my soul is full of trouble, and my life draweth nigh unto hell.*

*Save me from the Lyons mouth, hear me from among the horns of the Unicorns.*

*O set me up upon the rock that is higher then I, for thou art my hope, and a strong Tower for me against the enemy.*

*Why art thou so heavy, O my soul, and why art thou so disquieted within me?*

*Put thy trust in God, for, I will yet give him thanks for the help of his countenance.*

*The Lord shall make good his loving kindness towards me, yea, thy mercy, O Lord, endureth for ever, despise not then the work of thine own hands.*

O

O GOD, *thou art my God, early will I ſeek thee.*

*My Soul thirſteth for thee, my fleſh alſo longeth after thee in a barren and dry land, where no water is.*

*Like as the hart deſireth the water brooks, ſo longeth my Soul after thee, O God.*

*My ſoul is athirſt for God, even, for the living God, when ſhall I come to appear before the preſence of God?*

*How amiable are thy dwellings, O Lord of Hoſts!*

*My Soul hath a deſire and longing to enter into the Courts of the Lord; my fleſh and my heart rejoyceth in the living God.*

*O that I had wings like a Dove: for then would I fly away, and be at reſt.*

*O ſend out thy light and thy truth, that they may lead me, and bring me unto thy holy Hill, and to thy dwelling.*

*For, one day in thy Courts is better then a thouſand.*

*I had rather be a door-keeper in the houſe of my God, then to dwell in the teuts of wickedneſs.*

*I ſhould utterly have fainted, but that I believed verily to ſee the goodneſs of the Lord in the land of the living.*

*Thou art my helper, and my redeemer, O Lord, make no long tarrying.*

## *EJACULATIONS.*

O LORD, of whom may I ſeek for ſuccour but of thee, who for my ſins art juſtly diſpleaſed? Yet O Lord God, moſt Holy, O Lord, moſt Mighty, O Holy and moſt Merciful Saviour, deliver me not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of my heart, ſhut not up thy merciful eyes to my prayer, but hear me, O Lord moſt Holy, O God moſt Mighty, O Holy and merciful Saviour, thou moſt worthy Judge eternal, ſuffer me not at my laſt hour, for any pains of death, to fall from thee.

Father, I have ſinned againſt Heaven and before thee, and am not worthy to be called thy child; yet, O Lord, do not thou caſt off the bowels and compaſſions of a Father: But even, as a Father pittieth his own children, ſo be thou merciful unto me.

Lord, the prince of this world cometh, O let him have nothing in me, But as he accuſeth, do thou abſolve; he lays many and grievous things to my charge, which he can too well prove; I have nothing to ſay for my ſelf, do thou anſwer for me, O Lord my God.

O Lord, I am clothed with filthy garments, and Satan ſtands at my right hand to reſiſt me; O be thou pleaſed to rebuke him, and pluck me as a Brand out of the fire, cauſe mine iniquities to paſs from me, and clothe me with the righteouſneſs of thy Son. Behold,

Behold, O God, the Devil is coming towards me, having great wrath, becauſe he knoweth that he hath but a ſhort time. O ſave and deliver me, leſt he devour my ſoul like a Lion, and tear it in pieces, while there is none to help.

O my God, I know that no unclean thing can enter into thy Kingdom, and I am nothing but pollution, my very righteouſneſſes are as filthy rags. O waſh me and make me white In the bloud of the Lamb, that ſo I may be fit to ſtand before thy Throne.

Lord, the ſnares of death compaſs me round about, O let not the pains of hell alſo take hold upon me, But though I find trouble and heavineſs, yet, O Lord, I beſeech thee, deliver my ſoul.

O dear Jeſus, who haſt bought me with the precious price of thine own bloud: challenge now thy purchaſe, and let not the malice of Hell pluck me out of thy hand.

O bleſſed high Prieſt, who art able to ſave them to the utmoſt, who come unto God By thee, ſave me, I beſeech thee, who have no hope, but on thy merits, and interceſſion.

O God, I confeſs I have defaced that Image of thine thou didſt imprint upon my ſoul; Yet, O thou faithful Creator, have pity on thy creature.

O Jeſu, I have by my many and grievous ſins crucified thee afreſh, yet thou who prayedſt for thy perſecutors, intercede for me alſo, and ſuffer not, O my Redeemer, my ſoul (the price of thy bloud) to periſh.

O Spirit of grace, I have By my horrid impieties done deſpight to thee; yet, O Bleſſed

Comforter, though I have often grieved thee, be thou pleaſed to ſuccour and relieve me, and ſay unto my ſoul, I am thy ſalvation.

Mine eyes look unto thee, O Lord, In thee is my truſt, O caſt not out my ſoul.

O Lord, in thee have I truſted, let me never be confounded.

O Bleſſed Lord, who ſcourgeſt every Son whom thou receiveſt, let me not be weary of thy correction, But give me ſuch a perfect ſubjection to thee the Father of Spirits, that thy chaſtiſement may be for my profit, that I may thereby be partaker of thy holineſs.

O Thou Captain of my Salvation, who wert made perfect by ſufferings, ſanctifie to me all the pains of body, all the terrors of mind, which thou ſhalt permit to fall upon me.

Lord, my ſins have deſerved eternal torments, make me chearfully and thankfully to bear my preſent pains, chaſten me as thou pleaſeſt here, that I may not be condemned with the world.

Lord, the waters are come in even unto my ſoul. O let thy Spirit move upon theſe waters, and make them like the pool of *Bethesda*, that they may cure whatſoever ſpiritual diſeaſe thou diſcerneſt in me.

O Chriſt, who firſt ſufferedſt many and grievous things, and then entredſt into thy glory, make me ſo to ſuffer with thee, that I may alſo be glorified with thee.

O dear Jeſus, who humbledſt thy ſelf to the death of the Croſs for me, let that death of thine ſweeten the bitterneſs of mine.

Whe

When thou hadſt overcome the ſharpneſs of death, thou didſt open the Kingdom of Heaven to all believers.

I believe, that thou ſhalt come to be my Judge.

I pray thee therefore, help thy ſervant whom thou haſt redeemed with thy moſt precious blood.

Make me to be numbred with thy Saints in glory everlaſting.

Thou art the reſurrection and the life, he that believeth in thee, though he were dead, yet ſhall he live: Lord, I believe, help thou my unbelief.

My fleſh and my heart faileth, But God is the ſtrength of my heart, and my portion for ever.

I deſire to be diſſolved, and to be with Chriſt, which is far better: Lord, I groan, earneſtly deſiring to be clothed upon with that houſe from Heaven.

I deſire to put off this my tabernacle, O be pleaſed to receive me into everlaſting habitations.

Bring my ſoul out of priſon, that I may give thanks unto thy name.

Lord, I am here to wreſtle, not only with fleſh and bloud, But with principalities and powers, and ſpiritual wickedneſs. O take me from theſe tents of *Kedar*, into the heavenly *Jeruſalem*, where Satan ſhall be utterly troden under my feet.

I cannot here attend one minute to thy ſervice without diſtraction, O take me up to ſtand before thy Throne, where I ſhall ſerve thee day and night.

I am here in heavineſs through many tribula tions, O receive me into that place of reſt, wher all tears ſhall be wiped from my eyes, wher there ſhall be no more death, nor ſorrow, no crying, nor pain.

I am here in the ſtate of Baniſhment and ab ſence from the Lord, O take me where I ſhal for ever behold thy face, and follow the Lam whitherſoever he goeth.

I have fought a good fight, I have finiſhe my courſe, I have kept the faith, henceforth there is laid up for me a crown of righteouſ neſs.

O Bleſſed Jeſu, who haſt loved me, an waſhed me from my ſins in thine ow bloud, receive my ſoul.

Into thy hands I commend my Spirit, for thou haſt redeemed me, O Lord thou God of truth Come Lord Jeſu, come quickly.

# PRAYERS *for their uſe, who Mourn in ſecret for the* PUBLICK CALAMITIES, *&c.*

Pſalm 74.

O *God, wherefore art thou abſent from us ſo long: why is thy wrath ſo hot againſt the ſheep of thy paſture?* &c.

Pſal. 79. *O God, the Heathen are come into thine inheritance: thy holy temple have they defiled, and made* Jeruſalem *an heap of ſtones,* &c.

Pſal. 80. *Hear, O thou ſhepherd of* Iſrael; *thou that leadeſt* Joſeph *like a ſheep: ſhew thy ſelf alſo, thou that ſitteſt upon the Cherubims,* &c.

## *A Prayer to be uſed in theſe times of Calamity.*

O Lord God, to whom vengeance belongeth, I deſire humbly to confeſs before thee, both on my own behalf, and that of this Nation, that, theſe many years of calami-

ty we have groaned under, are but the juſt (yea mild) returns of thoſe many more years o our provocations againſt thee, and that thy preſent wrath, is but the due puniſhment of thy abuſed mercy. O Lord, thou haſt formerly abounded to us in Bleſſings, above all people o the earth. Thy candle ſhined upon our heads, and we delighted our ſelves in thy great goodneſs; Peace was within our walls, and plenteouſneſs within our palaces; there was no decay, no leading into Captivity, and no complaining in our ſtreets: But, we turned this Grace into wantonneſs, we abuſed our Peace to Security, our Plenty to riot and luxury, and made thoſe good things which ſhould have endeared our hearts to thee, the occaſion of eſtranging them from thee. Nay, O Lord, thou gaveſt us yet more precious mercies, thou wert pleaſed thy ſelf to pitch thy Tabernacle with us, to eſtabliſh a pure and glorious Church among us, and give us thy Word, to be a lamp unto our feet, and a light unto our paths; But, O Lord, we have made no other uſe of that light, then, to conduct us to the chambers of death; we have dealt proudly, and not hearkned to thy Commandments, and, By rebelling againſt the light, have purchaſed to our ſelves ſo much the heavier portion in the outer darkneſs. And now, O Lord, had the overflowings of thy vengeance been anſwerable to that of our ſin, we had long ſince been ſwept away with a ſwift deſtruction, and there had been none of us alive at this day, to implore thy mercy. But, thou art a Gracious God, ſlow to anger, and haſt proceeded with

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us with much patience and long-ſuffering, thou haſt ſent thy Judgements, to awake us to repentance, and haſt alſo allowed us ſpace for it: But alas! we have perverted this mercy of thine, beyond all the former, we return not to him that ſmiteth us, neither do we ſeek the Lord; we are ſlidden back By a perpetual Backſliding, no man repenteth him of his wickedneſs, or ſaith, What have I done? 'Tis true indeed, we fear the rod, (we dread every ſuffering, ſo that we are ready to buy it off with the fouleſt ſin) But we fear not him that hath appointed it, But, By a wretched obſtinacy harden our necks againſt thee, and refuſe to return. And now, O God, what Balm is there in *Gilead*, that can cure us, who, when thou wouldeſt heal us, will not be healed? We know thou haſt pronounced, that there is no peace to the wicked, and how ſhall we then pray for peace, that ſtill retain our wickedneſs? This, this, O Lord, is our ſoreſt diſeaſe, O give us Medicines to heal this ſickneſs, heal our ſouls, and then we know thou canſt ſoon heal our Land. Lord, thou haſt long ſpoken By thy Word, to our ears, By thy Judgements, even to all our ſenſes, but unleſs thou ſpeak by thy Spirit, to our hearts, all other calls will ſtill be uneffectual. O ſend out this voice, and that, a mighty voice, ſuch as may awake us out of this Lethargy: Thou that didſt call *Lazarus* out of the grave, O be pleaſed to call us who are Dead, yea, putrified in treſpaſſes and ſins, and make us to awake to righteouſneſs. And though, O Lord, our frequent reſiſtances, even of thoſe inward Calls, have juſtly provo-

ked thee to give us up to the luſts of our own heart; yet, O thou Boundleſs Ocean of mercy, who art good, not only beyond what we can deſerve, But what we can wiſh, do not withdraw the Influence of thy grace, and take not thy holy ſpirit from us. Thou wert found of thoſe that ſought thee not: O let that act of mercy be repeated to us, who are ſo deſperately, yet ſo Inſenſibly Sick, that we cannot ſo much as look after the Phyſician; and, By how much our caſe is the more dangerous, ſo much the more ſoveraign Remedies do thou apply. Lord help us, and conſider not ſo much our unworthineſs of thy aid, as our Irremediable ruine, if we want it; ſave Lord, or we periſh Eternally. To this end, diſpenſe to us In our temporal Intereſt what thou ſeeſt may beſt ſecure our Spiritual; If a greater degree of outward Miſery will tend to the curing our Inward, Lord, ſpare not thy Rod, But ſtrike yet more ſharply. Caſt out this Devil, though with never ſo much foaming and tearing. But If thou ſeeſt, that ſome Return of mercy may be moſt likely to melt us, O be pleaſed ſo far to condeſcend to our wretchedneſs, as to afford us that, and, whether By thy ſharper or thy gentler methods, Bring us home to thy ſelf. And then, O Lord, we know thy hand is not ſhortened, that it cannot ſave: when thou haſt delivered us from our ſins, thou canſt, and wilt deliver us from our troubles. O ſhew us thy mercy, and grant us thy ſalvation, that being redeemed, both in our bodies, and ſpirits, we may glorifie thee in both, In a chearful obedience, and praiſe the Name of our God, that hath

hath dealt wonderfully with us, through Jesus Christ, our Lord.

## *A Prayer for This Church.*

O Thou great God of Recompenses, who turnest a Fruitful land into Barrenness for the wickedness of them that dwell therein; thou hast most justly executed that Fatal Sentence on This Church, which, having once been the perfection of Beauty, the joy of the whole earth, is now become a Scorn and derision to all that are round about her. O Lord, what could have been done to thy Vineyard, that thou hast not done in it? And since it hath brought forth nothing but wild grapes, It is perfectly just with thee, to take away the hedge thereof, and let it be eaten up. But, O Lord, though our iniquities testifie against us, yet do thou it, for thy Names sake; for, our backslidings are many, we have sinned against thee. O the hope of *Israel*, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonied? As a mighty man that cannot save? Yet thou, O Lord, art in the midst of us, and we are called by thy name, leave us not; deprive us of what outward enjoyment thou pleasest, take from us the opportunities of our luxury, and it may be a mercy; But O take not from us the means of our Reformation, for, that is the most direful expression of thy wrath.

And, though we have hated the Light, becauſe our deeds were evil, yet, O Lord, do not By withdrawing it, condemn us to walk on ſtill in darkneſs, But let it continue to ſhine till it have guided our feet into the way of peace. O Lord, ariſe, ſtir up thy ſtrength, and come and help us, and deliver not the ſoul of thy Turtle Dove (*this diſconſolate Church*) unto the multitude of the Enemy, But help her, O God, and that, right early. But if, O Lord, our rebellions have ſo provoked thee, that the *Ark muſt wander in the Wilderneſs, till all this murmuring Generation be conſumed*, yet, let not that periſh with us, But, bring it at laſt into a *Canaan*, and, *let our more innocent Poſterity ſee that which in thy juſt judgement thou denieſt to us.* In the mean time, let us not ceaſe to bewail that Deſolation our ſins have wrought, to think upon the ſtones of *Sion*, and pity to ſee her in the duſt, nor ever be aſhamed, or afraid, to own her in her loweſt and moſt perſecuted Condition, But eſteem the Reproach of Chriſt greater riches than the Treaſures of *Egypt*, and ſo approve our conſtancy to this our afflicted Mother, that her Bleſſed Lord and Head may own us with mercy, when he ſhall come in the glory of thee his Father, with the holy Angels. Grant this, merciful Lord, for the ſame Jeſus Chriſt his ſake.

## *A Prayer for the peace of the Church.*

LORD Jeſus Chriſt, which, of thine Almightineſs, madeſt all creatures both viſible and inviſible; which, of thy godly wiſdom governeſt and ſetteſt all things in moſt goodly order; which, of thine unſpeakable goodneſs, keepeſt, defendeſt and furthereſt all things; which, of thy deep mercy reſtoreſt the decayed, reneweſt the fallen, raiſeſt the dead; vouchſafe, we pray thee, at laſt to caſt down thy countenance upon thy well-beloved Spouſe the Church, But let it be that amiable and merciful countenance, wherewith thou pacifieſt all things in Heaven, in earth, and whatſoever is above Heaven, and under the earth: vouchſafe to caſt upon us thoſe tender and pitiful eyes, with which thou didſt once behold *Peter*, that great Shepherd of thy Church, and forthwith he remembred himſelf, and repented; with which eyes thou once didſt view the ſcattered Multitude, and wert moved with compaſſion, that, for lack of a good Shepherd they wandred as ſheep diſperſed, and ſtrayed aſunder. Thou ſeeſt (O good Shepherd) what ſundry ſorts of Wolves have broken into thy ſheep-coats; ſo that, if it were poſſible, the very perfect perſons ſhould be brought into error: Thou ſeeſt, with what Winds, with what Waves, with what Storms, thy ſilly ſhip is toſſed, thy ſhip, wherein thy little flock is in peril to be drowned. And, what is now left, but that it utterly ſink, and we all periſh?

riſh? Of this tempeſt and ſtorm we may thank our own Wickedneis and ſinful living, we diſcern it well, and confeſs it; we diſcern thy Righteouſneſs, and we bewail our unrighteouſneſs: But, we appeal to thy Mercy, which ſurmounteth all thy works; we have now ſuffered much puniſhment, being ſcourged with ſo many Wars, conſumed with ſuch Loſſes of goods, ſhaken with ſo many flouds, and yet appears there no where any Haven or Port unto us: Being thus tired and forlorn among ſo ſtrange evils, But ſtill every day more grievous puniſhments, and more ſeem to hang over our heads, we complain not of thy ſharpneſs, moſt tender Saviour, But we diſcern here alſo thy Mercy, foraſmuch as much grievouſer plagues we have deſerved. But O moſt merciful Jeſus, we beſeech thee, that thou wilt not conſider nor weigh what is due for our deſervings, But rather, what becometh thy Mercy, without which, neither the Angels in Heaven can ſtand ſure before thee, much leſs we ſilly veſſels of clay. Have mercy on us, O Redeemer, which art eaſie to be intreated, not that we be worthy of thy mercy, But give thou this Glory unto thine own Name. Suffer not thoſe which either have not known thee, or do envy thy glory, continually to triumph over us, and ſay, Where is their God, where is their Redeemer, where is their Saviour, where is their Bridegroom, that they thus boaſt on? Theſe opprobrious words redound unto thee, O Lord, while by our evils, men weigh and eſteem thy Goodneſs: they think we be forſaken, whom they ſee not amended. Once

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when thou ſleptſt in the Ship, and a Tempeſt ſuddenly ariſing threatned death to all in the Ship, thou awokeſt at the out-cry of a few Diſciples, and ſtraightway at thine Almighty word the Waters couched, the Winds fell, the Storm was ſuddenly turned into a great calm; the dumb waters knew their makers voice. Now, In this far greater Tempeſt, wherein not a few mens Bodies be in danger, But innumerable Souls, we beſeech thee, at the cry of thy holy Church, which is in danger of drowning, that thou wilt awake. So many thouſands of men do cry, *Lord ſave us, we periſh*, the Tempeſt is paſt Mans power; It is thy word that muſt do the deed. Lord Jeſu, only ſay thou with a word of thy mouth, *Ceaſe, O tempeſt, and forthwith ſhall the deſired calm appear.* Thou wouldeſt have ſpared ſo many thouſands of moſt wicked men, If in the City of *Sodom* had been found but ten good men. Now, here be ſo many thouſands of men, which love the glory of thy Name, which ſigh for the beauty of thy houſe, and wilt thou not at theſe mens Prayers let go thine Anger, and remember thine accuſtomed and old mercies? Shalt thou not with thy heavenly policy turn our folly into thy glory? Shalt thou not turn the wicked mens evils, into thy Churches good? For, thy mercy is wont then moſt of all to ſuccour, when the thing is with us paſt Remedy, and neither the Might nor Wiſdom of men can help it. Thou alone bringeſt things that be never ſo out of order, into order again, which art the only Author and maintainer of Peace. Thou framedſt that old Confuſion, wherein without

order,

order, without faſhion confuſedly lay the diſcordant ſeeds of things, and, with a wonderful order the things that of nature fought together, Thou didſt ally and knit in a perpetual band. But, how much greater Confuſion is this, where is no charity, no Fidelity, no bonds of Love, no reverence neither of Laws, nor yet of Rulers, no agreement of Opinions, But as it were in a miſordered Quire, every man ſingeth a contrary note! Among the Heavenly Planets is no diſſenſion, the Elements keep their place, every one do the office whereunto they be appointed: And wilt thou ſuffer thy Spouſe, for whoſe ſake all things were made, thus by continual diſcords to periſh? Shalt thou ſuffer the wicked Spirits, which be authors and workers of diſcord, to bear ſuch a ſwing in thy Kingdom, unchecked? Shalt thou ſuffer the ſtrong Captain of miſchief, whom thou once overthreweſt, again to invade thy Tents, and to ſpoil thy Souldiers? When thou wert here a man converſant among men, at thy Voice fled the Devils. Send forth, we beſeech thee, O Lord, thy Spirit, which may drive away out of the breſts of all them that profeſs thy Name, the wicked Spirits, maſters of riot, of covetouſneſs, of vain-glory, of carnal luſt, of miſchief and diſcord. *Create in us, O our God, and King, a clean heart, and renew thy holy Spirit in our breſts; pluck not from us thy holy Ghoſt. Render unto us the joy of thy ſaving health, and with thy principal Spirit, ſtrengthen thy Spouſe, and the Herdmen thereof.* By this Spirit thou reconciledſt the earthly to the Heavenly: By this thou didſt frame and

reduce

reduce ſo many Tongues, ſo many Nations, ſo many ſundry ſorts of men into one body of a Church, which Body, by the ſame Spirit, is knit to thee their Head. This Spirit, If thou wilt vouchſafe to renew in all mens hearts, then, ſhall all theſe foreign miſeries ceaſe, or, if they ceaſe not, they ſhall turn to the profit and avail of them which love thee. Stay this Confuſion, ſet in order this horrible Chaos (O Lord Jeſus) let thy Spirit ſtretch out it ſelf upon theſe waters of evil wavering Opinions. And, becauſe thy Spirit, which, according to thy Prophets ſaying, *containeth all things*, hath alſo the Science of ſpeaking; make, that like as unto all them which be of thy Houſe is one Light, one Baptiſm, one God, one Hope, one Spirit, ſo they may alſo have one Voice, one Note, one Song, profeſſing one Catholick truth. When thou didſt mount up to Heaven triumphantly, thou threweſt out from above thy precious things, thou gaveſt Gifts amongſt men, thou dealteſt ſundry rewards of thy Spirit. Renew again from above thy old bountifulneſs, give that thing to thy Church, now fainting and growing downward, that thou gaveſt unto her ſhooting up, at her firſt Beginning. Give unto Princes and Rulers the grace ſo to ſtand in awe of thee, that they ſo may guid the Common-weal, as they ſhould ſhortly render accompt unto thee that art the King of Kings. Give wiſdom to be always aſſiſtant unto them, that, whatſoever is beſt to be done, they may eſpie it in their minds, and purſue the ſame in their doings. Give to the

Biſhops

Biſhops, the gift of prophecy, that they may declare and interpret holy Scripture, not of their own Brain, but of thine Inſpiring. Give them the threefold Charity which thou once demandedſt of *Peter*, what time thou didſt betake unto him the charge of thy ſheep. Give to the Prieſts, the love of Soberneſs and of Chaſtity. Give to thy people, a good will to follow thy Commandments, and a readineſs to obey ſuch perſons as thou haſt appointed over them. So ſhall it come to paſs, If through thy Gift, thy Princes ſhall command that thou requireſt; If thy Paſtors and Herdmen, ſhall teach the ſame, and thy people, obey them both, that the old Dignity and Tranquillity of the Church ſhall return again with a goodly order, unto the glory of thy Name. Thou ſparedſt the *Ninevites* appointed to be deſtroyed, as ſoon as they converted to repentance; and wilt thou deſpiſe thy Houſe falling down at thy feet, which, Inſtead of ſackcloth, hath ſighs, and Inſtead of aſhes, tears? Thou promiſedſt Forgiveneſs to ſuch as turn unto thee, But this ſelf thing is thy Gift, a man to turn with his whole heart unto thee, to the intent all our goodneſs ſhould redound unto thy glory. Thou art the Maker, repair the work that thou haſt faſhioned. Thou art the Redeemer, ſave that thou haſt bought. Thou art the Saviour, ſuffer not them to periſh which do hang on thee. Thou art the Lord and owner, chalenge thy poſſeſſion. Thou art the Head, help thy members. Thou art the King, give us a reverence of thy Laws. Thou art the Prince of Peace, breath upon us brotherly

therly love. Thou art the God, have pity on thy humble Beseechers, Be thou according to *Pauls* saying, All things, in all men, to the intent the whole Quire of thy Church with agreeing minds and consonant voices for mercy obtained at thy hands, may give thanks to the Father, Son, and Holy Ghost; which, after the most perfect example of concord be distinguished In property of Persons, and one In nature: to whom be praise and glory, Eternally. *Amen.*

## *A Prayer for the Kings Majesty, out of the* Liber Regalis.

GOD, the unspeakable Author of the world, Creator of men, Governour of Empires, and Establisher of all Kingdoms, who out of the loins of our Father Abraham, didst choose a King that became the Saviour of all Kings, and Nations of the earth, Bless, we beseech thee, thy faithful Servant, and our dread Sovereign Lord, King Charles, with the richest blessings of thy Grace. Establish him in the Throne of his Kingdom, By thy mighty aid and protection; Visit him, as thou didst visit Moses, in the Bush, Joshua, in the Battle; Gideon in the field, and Samuel in the Temple. Let the Dew of thine abundant mercies fall upon his head, and give him the blessing of David, and Solomon. Be unto him, an Helmet of Salvation, against the face of his

his enemies, and a ſtrong Tower of defence, in the time of adverſity. Let his Reign be proſperous, and his days many. Let peace, and love, and holineſs, let juſtice, and truth, and all Chriſtian vertues flouriſh in his time. Let his people ſerve him, with honour, and obedience: and let him ſo duely ſerve thee, here on earth, that he may hereafter everlaſtingly reign with thee in Heaven, through Jeſus Chriſt our Lord. Amen

Soli Deo Gloria. Amen.

March 7. 710. HG.

Qui Volet eſſe Pius, ſibi Libri ſunc Compa-
Nocturna Verſat. Manu, Verſat. Diurna.
ſcit, opto

A

# A TABLE OF

The *Contents* of the ſeveral *Chapters*, or *Partitions* in this Book, which according to this Diviſion, By Reading one of theſe Chapters every *Lords Day*, the whole may be Read over, *Thrice in the Year.*

## PARTITION 1.

### Sunday I.

*OF the Duty of Man, by the light of Nature, by the light of Scripture: Of Faith, the Promiſes, of Hope, of Love, Fear, Truſting in God.* Pag. 1.

## PARTITION 2.

### Sunday II.

*Of Humility, of ſubmiſſion to Gods will, in reſpect of Obedience, of Patience in all ſorts*

*ſorts of ſufferings; and of Honour due to God in ſeveral ways, in his Houſe, Poſſeſſions, his Day, Word, Sacraments,* &c. pag. 31.

PARTITION 3.

Sunday III.

*Of the Lords Supper, of preparation before receiving, of duties to be done at the Receiving, and afterwards,* &c. pag. 62.

PARTITION 4.

Sunday IV.

*Honour due to Gods Name; of ſinning againſt it; Blaſphemy, Swearing, Aſſertory Oaths, Promiſſory Oaths, unlawful Oaths, of Perjury, of Vain Oaths, and the Sin of them,* &c. pag. 90.

PARTITION 5.

Sunday V.

*Of worſhip due to Gods Name. Of Prayer, and its ſeveral parts. Of Publick Prayers in the Church, in the Family: of Private Prayer: of Repentance,* &c. *of Faſting.* pag. 102.

PARTITION 6.

Sunday VI.

*Of Duties to our Selves. Of Sobriety, Humility;*

# THE TABLE.

*Humility; the great ſin of pride, the danger, the Folly of this ſin. Of Vain-glory, the Danger, Folly, Means to prevent it. Of Meekneſs, the means to obtain it*, &c. pag. 128.

PARTITION 7.

Sunday VII.

*Of Contentedneſs, and the Contraries to it; Murmuring, Ambition, Covetouſneſs, Envy; Helps to Contentedneſs. Of Duties which concern our Bodies. Of Chaſtity, helps to it. Temperance, Rules of Temperance in Eating*, &c. pag. 150.

PARTITION 8.

Sunday VIII.

*Of Temperance in Drinking, falſe ends of drinking*, viz. *Good-fellowſhip, Putting away cares, Paſſing away time, preventing reproach, Bargaining*, &c. pag. 169.

PARTITION 9.

Sunday IX.

*Temperance in ſleep; the Rule of it*, &c. *Of Recreation: of Apparel, and of the ends for which clothing ſhould be uſed.* pag. 188.

PARTITION 10.

Sunday X.

*Of Duties to our Neighbours. Of Juſtice,*

*ſtice, Negative and Poſitive. Of the ſin of Murther. Of the Hainouſneſs of it, the puniſhments of it, and the ſtrange Diſcoveries thereof; of Maiming, Wounds and ſtripes.* pag. 197.

PARTITION 11.

Sunday XI.

*Of Juſtice about the Poſſeſſions of our Neighbour; againſt Injuring him as concerning his Wife, his Goods, Of Malice, Covetouſneſs, Oppreſſion, Theft, of Paying Debts,* &c, pag. 216.

PARTITION 12.

Sunday XII.

*Of Theft; Stealing the Goods of our Neighbour. Of Deceit in Truſt, in Traffick. Of Reſtitution, and the Neceſſity thereof,* &c. pag. 228.

PARTITION 13.

Sunday XIII.

*Of Falſe reports, Falſe witneſs, Slanders, Whiſperings. Of Deſpiſing and Scoffing for Infirmities, calamities, ſins,* &c. *Of Poſitive Juſtice, Speaking the truth. Of Lying, Of Humility and Pride. Of Envy, Detraction. Of Gratitude,* &c. pag. 241.

PAR-

# THE TABLE.


## PARTITION 14.

### Sunday XIV.

*Of duty to Parents. Magiſtrates, Paſtors,* &c. *Of the Duty of Children to Parents,* &c. *Reverence, Love, Obedience, eſpecially in their Marriage, Miniſtring to their wants: of the Duty of Parents to their Children.* pag.267.

## PARTITION 15.

### Sunday XV.

*Of Duty to our Brethren and Relations; Husband, Wife, Friends, Maſters, Servants,* &c. pag.294.

## PARTITION 16.

### Sunday XVI.

*Other Branches of our Duty to our Neighbour. Of Charity to mens Souls, Bodies, Goods, Credit,* &c. pag.317.

## PARTITION 17.

### Sunday XVII.

*Of Charity, Alms-giving,* &c. *Of Charity in reſpect of our Neighbours Credit, of Peace-making. Of going to Law: Of Charity to our Enemies,* &c. *Chriſtian Duties both poſſible and pleaſant.* pag.345

A

# TABLE

## Of the PRAYERS.


*Prayers for Morning.* Pag. 377.
*Prayers for Night.* 385.
*Collects for several Graces.* 391.
*A Paraphrase on the Lords Prayer.* 405.
*Pious Ejaculations out of the Book of Psalms.* 409.
*Brief heads of Examination before the Sacrament.* 412.
*Prayers before the Sacrament.* 430.
*Ejaculations at the Lords Table, &c.* 435.
*Prayers after the Sacrament.* 437.
*Prayers for the Sick.* 448.
*Ejaculations for the Sick.* 453.
*Prayers in time of publick Calamities.* 461
*A Prayer for This Church.* 465.
*A Prayer for the Peace of the Church.* 467.
*A Prayer for the Kings Majesty.* 473.


FINIS.

Multi temporis ultio a[illegible]
Jurys objicit Arma dolet Diuturnitas
ores, quas Ludimus. Sap: de Jra Lib. 5. c.
Nihil ad Defendendi Veritate Fa[illegible]
Nihil ad Diriendi, Veritate fa rileg. [illegible]

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Epitaphij in Dni de Thunder: Hall
ham of Clabershouse in Bello Insurrect
apud Killicrankie. 1688.

Ultime Protervi potuit te Sospite Sol
Libertas Patriæ Salva Fuisse Tua.
Te Moriente Nobis accepit Scotia Casus
Accepitq; Nobis te Morientè Deus
Illa Nequit Sanctos Tibi non praetex Ille
Bogo Caledoniæ Nomen Juvenis Vale
Fuge Vale Gentis Spes fortissime Tuæ
Ultime Protervi atq; optime Grame
Vale.

Ein Si...

799. Prage für Mönche.

X